Fadhaaile-Durood - Virtues of Salaat and Salaam

by Hazrat Shaykh Muhammad Zakariyya Kandhalawi Muhajir-e-Madani

Translated by Moulana Irfan Adalat

Darul-Uloom, Holcombe, Bury, U.K.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ
نَحْمَدُهُ وَنُصَلِّيْ عَلَى رَسُوْلِهِ الْكَرِيْمِ ، حَامِدًا وَّمُصَلِّيًا وَّمُسَلِّمًا ، اَلْحَمْدُ لِلهِ
الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَالصَّلٰوةُ وَالسَّلامُ عَلَى سَيِّدِ المَوْجُوْدَاتِ
الَّذِي قَالَ أَنَا سَيِّدُ وُلْدِ آدَمَ وَلا فَخْرَ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ إِلَى يَوْمِ
الْحَشْرِ ،
أَمَّا بَعْدُ

Through the benevolence and favour of Allāh and solely by His grace, and through the affection of His pious servants, this humble and sinful servant has written many books regarding virtues [of certain actions], which have also been incorporated into the programme of the tablīghī movement in Nizamuddin. Hundreds of letters from friends indicate that they have proven very beneficial.

This sinful servant has no part to play in this. Firstly, only by the grace of Allāh has it been possible. Secondly, the blessings of the Prophet(Sallallahu A'lihi Wassalam)ic sayings that have been translated in these books and thirdly, the blessings of the pious elders upon whose order these books have been written, has this book transpired. It is only through the grace of Allāh that the defects of this sinful servant were not an obstacle in the path of these blessings. O Allāh, all praise is due to You and all gratitude is due to You. O Allāh, I cannot enumerate your praises. You are as You have praised Yourself.

The first book of this series, *Virtues of the Qur'ān*, was written in 1348 AH under the instruction of respected Shāh Muḥammad Yāsīn Nagīnwī (may Allāh have mercy on him), a representative (*khalīfa*) of *Quṭb al-*‘*Ālam,* shaykh of all shaykhs, Mawlānā Rashīd Aḥmad Gangohī (may Allāh have mercy on him), as stated in detail in the preface to the book. Shāh Muḥammad Yāsīn (may Allāh

have mercy on him) passed away on the night of Thursday 30th Shawwāl 1360 AH. May Allāh illuminate his grave and elevate his ranks.

The Shaykh made a request at the time of his death, conveyed to me through his eminent representative (*khalīfa*) Mawlānā Al-Ḥāj □Abdul □Azīz Du□ājaw, that a book regarding the virtues of blessings (*ṣalāt*) and salutations (*salām*) should be written, in the same manner the *Virtues of the Qur'ān* was written. After the demise of the Shaykh, Mawlānā □Abdul □Azīz constantly reminded me and pressed upon me the need to fulfil this request and this humble servant was desirous of attaining this great fortune too, despite his shortcomings. Other elders besides Shāh Yāsīn (may Allāh have mercy on him) were also insistent upon this. However, this humble servant was so overawed by the most glorious status of the Leader of both worlds, Pride of the Prophet(Sallallahu A'lihi Wassalam)s , that whenever I intended to write, I feared I might write something inappropriate to the lofty status of the Messenger .

Whilst still in this state of evasion, I visited Ḥijāz last year upon the insistence of beloved Mawlānā Muḥammad Yūsuf (may Allāh have mercy on him) and by the grace of Allāh, I performed my fourth ḥajj. Upon arriving in Madīna after completing the pilgrimage, it constantly crossed my mind as to why I had not written regarding the virtues of *ṣalāt*. I made excuses for myself on more than one occasion. However, this persistent questioning of my heart led me resolve to complete this book upon my return, Allāh willing.

However, "one of bad habits makes many excuses" and so this task was evaded further after my return. This desire has returned once again in this auspicious month and so I finally begin writing on 25th Ramaḍān 1384 AH after the last Friday prayer of the month. May Allāh, through His infinite grace, grant me the

ability to complete this book and out of His mercy, overlook all the shortcomings in this book, the books I have previously written and my Arabic works.

I intend to compile this book upon a few chapters, finishing with a conclusion. The first chapter will discuss the virtues of Ṣalāt and salām, the second chapter will discuss the specific virtues of certain forms of Ṣalāt and salām, the third chapter will mention the warnings for not conferring salutations and blessings upon the Prophet(Sallallahu A'lihi Wassalam) , the fourth chapter will be on miscellaneous points and the fifth chapter will consist of stories. May Allāh grant people the ability to conferṢalātand salām abundantly. By reading this book, every reader will realise how great a treasure Ṣalāt and salām is and how those who are negligent therein deprive themselves of such an immense fortune.

CHAPTER ONE: VIRTUES OF BLESSINGS AND SALUTATIONS

The most important and foremost virtue is the command and order of Allāh Himself. Allāh says in the Qur’ān:

(1)

إِنَّ اللهَ وَمَلَٰئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ آمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

Verily, Allah and His angels confer blessings on the Prophet(Sallallahu A’lihi Wassalam): O you who believe! Confer blessings on him, and greet him with a goodly salutation. (Qur’ān 33:56)

Allāh has ordained many different commands in the Qur’ān such as prayer (*ṣalāh*), fasting, pilgrimage (*ḥajj*) etc. He has also described the noble characteristics of many blessed Prophet(Sallallahu A’lihi Wassalam)s and honoured them. After creating Sayyidunā Ādam ◆, He ordered the angels to prostrate towards him. However, nowhere has Allāh stated in any command or in any honour that He is also a participant in this act and that the believers should follow suit. This respect is solely for the Leader of both worlds, the Pride of the World . Allāh first attributes the act of conferring Ṣalāt towards Himself and after attributing it towards His angels, finally orders the believers that they too should also confer Ṣalāt upon him.

What virtue could be greater than Allāh and His angels also participating with the believers in this act? Furthermore, those with knowledge of Arabic know that the verse begins with the particle *inna* adding great emphasis to its meaning and the future and present tenses have also been used, indicative of continuity. In other words, it is most certain that Allāh and His angels are constantly conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) .

Allāma Sakhāwī (may Allāh have mercy on him) writes, "The verse, being in the present and future tenses which denote continuity and permanence, establishes that Allāh and His angels are always conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) ."

The author of *Rūḥ al-Bayān* writes, "Some scholars have written that the meaning of Allāh conferring His blessings is raising the Noble Prophet(Sallallahu A'lihi Wassalam) to the Praised Station (*Al-Maqām al-Maḥmūd*), which is the station of intercession, and the ṣalāt of the angels is praying for the Noble Prophet(Sallallahu A'lihi Wassalam)'s status to be elevated and seeking forgiveness for the Noble Prophet(Sallallahu A'lihi Wassalam)'s followers. The meaning of the believers conferring blessings is following the Noble Prophet(Sallallahu A'lihi Wassalam) , having love for him and mentioning his beautiful qualities. This honour granted by Allāh to the Noble Prophet(Sallallahu A'lihi Wassalam) is much greater than the respect shown to Sayyidunā Ādam ◆ by means of ordering the angels to prostrate before him, because Allāh Himself is engaged in this honour of the Noble Prophet(Sallallahu A'lihi Wassalam) , whereas only the angels were ordered to prostrate before Sayyidunā Ādam ◆."

عقل دور اندیش میداند کہ تشریفے چنیں

ہیچ دیں پرور ندید وہیچ پیغمبر نیافت

The intelligent will realize that such an honour has been bestowed upon neither any other Prophet(Sallallahu A’lihi Wassalam), nor his followers.

يُصَلِّي عَلَيْهِ اللهُ جَلَّ جَلالُهُ   بِهٰذَا بَدَا لِلْعَالَمِيْنَ كَمَالُهُ

Allāh the Exalted confers blessings upon him. Thereby, his excellence is manifest to all the creation.

The scholars have noted that the Noble Prophet(Sallallahu A’lihi Wassalam) is being addressed with *nabī* in this verse rather than with his name Muḥammad , as in the case of other Prophet(Sallallahu A’lihi Wassalam)s who have been mentioned by name. This is out of paramount respect and esteem of the Noble Prophet(Sallallahu A’lihi Wassalam) . In one place where the Noble Prophet(Sallallahu A’lihi Wassalam) and Sayyidunā Ibrāhīm ◆ have been mentioned together, the Noble Prophet(Sallallahu A’lihi Wassalam) is mentioned by *nabī* and Sayyidunā Ibrāhīm ◆ is mentioned by name. Allāh says,

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهَذَا النَّبِيُّ وَالَّذِيْنَ آمَنُوْا وَاللَّهُ وَلِيُّ الْمُؤْمِنِيْنَ

Surely the nearest of mankind to Ibrāhīm are those who followed him and this Prophet(Sallallahu A’lihi Wassalam) and those who believe. And Allāh is the patron of the believers. (Āl Imrān 3:68)

Wherever the Noble Prophet(Sallallahu A’lihi Wassalam) has been mentioned by name, it is for a specific reason. Allāma Sakhāwī (may Allāh have mercy on him) has discussed this point in detail.

It is worth noting at this point that the word Ṣalāt which has been attributed towards Allāh, His angels and the believers simultaneously is a synonymous word with many different meanings and used for various purposes, as already mentioned by the author of *Rūḥ al-Bayān*.

The scholars have expounded many meanings for the word Ṣalāt in this verse, and in each place the most appropriate meaning in relation to Allāh, His angels and the believers will be meant. Some scholars have written that Ṣalāt upon the Prophet(Sallallahu A'lihi Wassalam) means praise and respect of the Noble Prophet(Sallallahu A'lihi Wassalam) with mercy and affection. Furthermore, this praise and respect will be according to the rank and status of whoever the act of conferring Ṣalāt is attributed to. For example, it is said that the father is kind to his son and that the son is kind to his father, or that the brothers are kind to one another. Now it is obvious that the kindness shown by the father to his son will differ to that shown by the son to his father and that of the brothers to one another.

Likewise, Allāh's conferring Ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) means Allāh is praising and honouring him with mercy and kindness. The angels are also conferring Ṣalāt but their Ṣalāt, blessings and respect will be according to their own position. Thereafter, the believers are ordered to confer blessings [which is also in accordance to their own status].

Imām Bukhārī (may Allāh have mercy on him) has narrated from Abū Āliya (may Allāh have mercy on him) that the meaning of Allāh conferring Ṣalāt is to praise the Noble Prophet(Sallallahu A'lihi Wassalam) in the presence of the angels and the blessings of the angels are their prayers. Sayyidunā Ibn Abbās has interpreted *yuṣallūna* [in the verse] as *yubarrikūna*, meaning they pray for blessings.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) states that this meaning complies with Abū Āliya's opinion, except it is more specific in context. Elsewhere, after mentioning the various meanings of ṣalāt, he mentions that Abū Āliya's (may Allāh have mercy on him) opinion is the most preferred, namely that Allāh's ṣalāt is praising the Noble Prophet(Sallallahu A'lihi Wassalam) and that the ṣalāt of the angels and others is requesting Allāh to confer ṣalāt. Furthermore, this request is for an increase in the blessings already being conferred, not for the conferring of blessings to be initiated.

It is mentioned in a narration that when this verse was revealed, the Companions said, "O Messenger of Allāh , we know how to convey salām (the salām in the *al-taḥiyyāt* [in the five daily prayers]: *As-salāmu alayka ayyuhan nabiyyu wa raḥmatullāhi wa barakātuhu*). Teach us how to confer ṣalāt."
The Noble Prophet(Sallallahu A'lihi Wassalam) then taught the following: *Allāhumma ṣalli alā Muḥammadin wa alā āli Muḥammad.*
(This will be discussed in detail under the first ḥadīth of Chapter Two).

Allāh ordered the believers to confer ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) . The Noble Prophet(Sallallahu A'lihi Wassalam) taught the method thereto; request Allāh to eternally confer his infinite mercies upon him, for the blessings and mercies of Allāh are boundless. This is also from the mercy of Allāh that the further blessings he confers upon the Noble Prophet(Sallallahu A'lihi Wassalam) due to our request are attributed to us, as though we had conferred them, when in reality Allāh alone is conferring ṣalāt. Who possibly had the ability to present the Noble Prophet(Sallallahu A'lihi Wassalam) with the gift of blessings, befitting his lofty status?

Shāh Abdul Qādir (may Allāh have mercy on him) writes, "Requesting Allāh to shower His mercy and blessings upon His Noble Prophet(Sallallahu A'lihi

Wassalam) and his household is a great act of virtue. Mercy befitting the Noble Prophet(Sallallahu A'lihi Wassalam)'s descends upon him and by conferring once, tenfold blessings are conferred upon the suppliant. It is now the choice of the suppliant how much he wishes to acquire." (The ḥadīth Shāh Abdul Qādir (may Allāh have mercy on him) is referring to will be mentioned under ḥadīth three).

We also understand from this that the objection some ignorant people raise that the verse is ordering the believers to confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) , whilst the believers say, "O Allāh, confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) ," is ridiculous. [Their objection is that] the very action Allāh ordained upon the believers was returned by the believers to Allāh.

Firstly, when the Companions asked the Noble Prophet(Sallallahu A'lihi Wassalam) how to implement the Qur'ānic order after this verse was revealed, this was the method taught by the Noble Prophet(Sallallahu A'lihi Wassalam) , as mentioned above. Secondly, our requesting Allāh to confer His choicest blessings is much greater than anything we could present to the Noble Prophet(Sallallahu A'lihi Wassalam) on our own part.

Allāma Sakhāwī (may Allāh have mercy on him) writes in *Al-Qawl al-Badī*, "It is written in the book of Amīr Muṣṭafā Turkamānī Ḥanafī (may Allāh have mercy on him) that if one asks what wisdom is there in Allāh ordering us to confer ṣalāt when we counter this order by saying, 'O Allāh, confer ṣalāt upon Muḥammad ,' asking Allāh instead to confer His ṣalāt (In *ṣalāh* we say, 'O Allāh confer blessings upon Muḥammad', instead of 'I confer blessings upon Muḥammad'), the answer is that the Noble Prophet(Sallallahu A'lihi Wassalam) is faultless. On the contrary, we are full of faults and defects from head to toe. So how is it possible for one full of defects to rightfully praise he who is pure from all

blemishes? Hence, we request Almighty Allāh that He personally confers ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) , so that the ṣalāt upon our pure Prophet(Sallallahu A'lihi Wassalam) emanates from the Lord most pure."

Likewise, it is narrated from ʿAllāma Nayshāpūrī (may Allāh have mercy on him) in his book *Al-Laṭā'if wa al-Ḥikam* that a person should not say "I confer blessings upon Muḥammad" in his *ṣalāh*, as the person is not worthy of this. Instead, he should request his Lord to confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) , in which case, Allāh is in reality conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) and allegorically, it is attributed towards us as a supplication.

Ibn Abī Ḥajalah (may Allāh have mercy on him) also mentions something to the same effect. He says that when Allāh ordered us to confer blessings but our blessings could not reach the due right, we made this request to Allāh; He alone truly knows what befits the status of the Prophet(Sallallahu A'lihi Wassalam) . This is the same as in the supplication of the Noble Prophet(Sallallahu A'lihi Wassalam) : "O Allāh, I cannot fully praise You. You are as You have praised Yourself."

ʿAllāma Sakhāwī (may Allāh have mercy on him) says, "Once this point has been established, one's ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) should be conferred in the manner taught to us by the Noble Prophet(Sallallahu A'lihi Wassalam) . This is how one's ranks will be elevated. Confer blessings abundantly, giving this act its due importance and with steadfastness, for an abundance of ṣalāt is from amongst the signs of love for the Noble Prophet(Sallallahu A'lihi Wassalam) . Whoever loves something mentions it frequently."

ʿAllāma Sakhāwī (may Allāh have mercy on him) has also narrated from Imām Zayn al-ʿĀbidīn (may Allāh have mercy on him) that conferring ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) abundantly is a sign of the People of Sunna (*ahl al-sunna*).

ʿAllāma Zurqānī (may Allāh have mercy on him) writes in *Sharḥ al-Mawāhib*, "The purpose of conferring ṣalāt is to gain proximity with Allāh by obeying His order, and to fulfil a portion of the rights of the Noble Prophet(Sallallahu A'lihi Wassalam) binding upon us."

Ḥāfiẓ ʿIzzuddin Ibn ʿAbdus Salām (may Allāh have mercy on him) says, "Our conferring of ṣalāt is not an intercession for the Noble Prophet(Sallallahu A'lihi Wassalam) , for how can we possibly intercede on his behalf? The fact is that Allāh has ordered us to repay a benefactor for his favours, and there is no greater benefactor than our beloved Prophet(Sallallahu A'lihi Wassalam) . As we were incapable of repaying the Noble Prophet(Sallallahu A'lihi Wassalam) for his favours, Allāh pitied our weakness and taught us how to repay the Noble Prophet(Sallallahu A'lihi Wassalam) by ordaining the conferring of ṣalāt. Since we were incompetent of this too, we beseeched Allāh that He Himself should reward the Noble Prophet(Sallallahu A'lihi Wassalam) in a manner that befits His majesty."

The aforementioned verse of the Qur'ān orders the believers to confer ṣalāt, whereby the scholars have deemed the conferring of ṣalāt to be compulsory.
(This will be discussed in detail in Chapter Four under the first point).

ʿAllāma Rāzī (may Allāh have mercy on him), in his *Al-Tafsīr al-Kabīr,* has discussed an objection which may arise at this point; When Allāh and His angels confer ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) , what need is

there for us to do so? The answer to this is that our conferring of ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) is not because he is in need of it in any way. If this were the case, then the angels would not need to confer ṣalāt after Allāh had conferred it. Our conferring of ṣalāt is rather an expression of reverence for the Noble Prophet(Sallallahu A'lihi Wassalam) . Similarly, Allāh has commanded the believers to remember Him, when Allāh is in no need of this remembrance.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) has written that some people questioned him as to why the word ṣalāt has been attributed to Allāh in the Qur'ānic verse and not the word salām. He replied that it maybe because salām has two meanings: (i) supplication (ii) to follow and obey. Both meanings are correct with respect to the believers, and thus they have been given this order. However, the latter meaning is improper with respect to Allāh and His angels and for this reason, salām has not been attributed to them.

Allāma Sakhāwī (may Allāh have mercy on him) has mentioned a very frightening incident regarding this verse. He narrates that Aḥmad Yamāni (may Allāh have mercy on him) said, "I was in Sanā. I saw that a large gathering was surrounding a person. Upon enquiring, people told me that this person used to recite the Qur'ān in a most melodious voice. When he came to the verse *yuṣallūna ala 'l-nabiyy*, he read *yuṣallūna alā aliyy 'l-nabiyy,* which means Allāh and His angels confer blessings upon Alī ♦, the Prophet(Sallallahu A'lihi Wassalam). (This person was most probably a *rāfiḍī*) [members of a sect which insults the Companions and excessively praises Sayyidunā Alī ♦]. No sooner had he read this that he became dumb, was struck with leprosy and was left blind and paralysed."

This story contains a severe warning. May Allāh protect us from disrespecting Him, His Holy Book and His Noble Prophet(Sallallahu A'lihi Wassalam)s. Out of our ignorance and disregard, we are oblivious to what we utter. May Allāh save us from His wrath.

(2)

قُلِ الْحَمْدُ لِلّهِ وَسَلاَمٌ عَلَى عِبَادِهِ الَّذِيْنَ اصْطَفَى

Say: Praise be to Allah, and peace on His servants whom He has chosen (for His Message). (Qur'ān 27:59)

The scholars have written that this verse is like a sermon for the subject that follows. In this verse, the Noble Prophet(Sallallahu A'lihi Wassalam) has been ordered to praise Allāh and confer salutations upon His chosen people.

Ḥāfiẓ Ibn Kathīr (may Allāh have mercy on him) writes in his Qur'ānic exegesis that Allāh has commanded His Prophet(Sallallahu A'lihi Wassalam) to confer salām upon His chosen servants. They are His Messengers and Prophet(Sallallahu A'lihi Wassalam)s (may Allāh's peace and blessings be upon them), as narrated on the authority of □Abdurraḥmān bin Zayd bin Aslam that "His chosen servants" are the Prophet(Sallallahu A'lihi Wassalam)s, as substantiated by the Qur'ānic verses:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ , وَسَلاَمٌ عَلَى الْمُرْسَلِيْنَ , وَالْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِيْنَ

Glorified be your Lord, the Lord of Majesty, from what they associate to Him. And peace be upon the sent ones. And all praise to Allāh, Lord of the worlds. (Al-Ṣāffāt 37: 180-182)

Imām Sufyān Thawrī, Suddī and others say it refers to the Companions and this has also been narrated on the authority of Sayyidunā Ibn Abbās . There is no discrepancy between these two viewpoints, because the Noble Prophet(Sallallahu A'lihi Wassalam)s (*alayhimus salām*) will most definitely be included if the Companions are intended.

(3)

عَنْ أَبِي هُرَيْرَةَ ♦ أَنَّ رَسُوْلَ اللهِ قَالَ مَنْ صَلَّى عَلَيَّ صَلَوةً وَاحِدَةً صَلَّى اللهُ عَلَيهِ عَشْرًا

رواه مسلم وابوداؤد وابن حبان في صحيحه وغيرهم كذا في الترغيب

Sayyidunā Abū Hurayra ♦ that the Messenger of Allāh said, "Whoever confers one blessing upon me, Allāh confers ten blessings upon him."

One blessing and mercy from Allāh is sufficient for the whole world, let alone ten blessings in return for conferring ṣalāt once. What could be a greater virtue of ṣalāt that one is granted ten blessings from Allāh for conferring one blessing? How fortunate are those elders who confer one hundred and twenty five thousand

blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) on a daily basis, just as I have heard regarding some of the elders of my family.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Āmir bin Rabīa ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers ṣalāt upon me once, Allāh confers ten mercies upon him. It is at your discretion to confer as little or as much as you wish." A ḥadīth to the same effect has been narrated on the authority of Sayyidunā Abdullāh bin Amr, with the addition that Allāh and His angels confer ten blessings.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated ḥadīths of the same subject on the authority of a number of Companions. Elsewhere, he writes, "In the same manner Allāh has mentioned the Prophet(Sallallahu A'lihi Wassalam)'s name alongside His own name in the declaration of faith (*shahāda*), and stated obedience and love of the Noble Prophet(Sallallahu A'lihi Wassalam) to be His obedience and love, He has also coupled conferring blessings upon him with His own blessings upon him. Thus, just as Allāh has said, 'Remember me, I shall remember you', with regards to ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) , the person who confers one blessing upon the Prophet(Sallallahu A'lihi Wassalam) , Allāh in return confers ten blessings."

In *Al-Targhīb*, it is narrated on the authority of Sayyidunā Abdullāh bin Amr that whoever confers ṣalāt upon the Noble Prophet(Sallallahu A'lihi Wassalam) once, Allāh and His angels confer seventy blessings upon him.

One should understand at this point that if differing amounts of reward are mentioned for a particular deed (eg. ten rewards are promised in one ḥadīth and seventy in another), some scholars are of the opinion that because Allāh's favours on the followers of Muḥammad increased on a daily basis, the narrations which

mention greater reward are the latter ḥadīths. Thus, it is as though Allāh initially promised ten rewards and then increased this to seventy. Other scholars have interpreted this difference with respect to to various people, times and conditions. (This topic has already been discussed in the *Virtues of Ṣalāh* under the difference narrated in the reward of twenty five or twenty seven for congregational ṣalāh). Regarding the ḥadīth which mentions seventyfold reward, Mullā Alī Qārī (may Allāh have mercy on him) writes that this maybe specific to conferring blessings on Friday, because in another ḥadīth it is narrated that the reward for good deeds increases seventyfold on Friday.

(4)

عَنْ أَنَسٍ ♦ أَنَّ النَّبِيَّ قَالَ مَنْ ذُكِرْتُ عِنْدَهُ فَلْيُصَلِّ عَلَيَّ وَمَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللهُ عَلَيْهِ عَشْرًا وفي رواية مَنْ صَلَّى عَلَيَّ صَلٰوةً وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَّحَطَّ عَنْهُ عَشْرَ سَيِّئَاتٍ وَّرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ

رواه أحمد والنسائي واللفظ له وابن حبان في صحيحه كذا في الترغيب

Sayyidunā Anas ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "The person in whose presence I am mentioned should confer blessings upon me. Whoever confers blessings upon me once, Allāh confers ten blessings upon him." In one narration, the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers one

blessing upon me, Allāh confers ten blessings upon him, forgives ten of his sins and elevates his status tenfold.”

Allāma Mundhirī (may Allāh have mercy on him) has also narrated a similar ḥadīth on the authority of Sayyidunā Barā ♦ in *Al-Targhīb* with the addition that the suppliant receives the reward of freeing ten slaves. In a ḥadīth recorded by Ṭabrāni, it is narrated, “Whoever confers one blessing upon me, Allāh confers ten blessings upon him. Whoever confers ten blessings upon me, Allāh confers one hundred blessings upon him. Whoever confers one hundred blessings upon me, Allāh writes ‘Freedom from hypocrisy and freedom from the Hellfire’ on the suppliant’s forehead. On the Day of Judgement, this person will be resurrected with the martyrs.”

Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Abū Hurayra ♦ that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “Whoever confers ten blessings upon me, Allāh will confer one hundred blessings upon him. Whoever confers one hundred blessings upon me, Allāh will confer one thousand blessings upon him, and whoever confers more due to love and devotion, I shall intercede for him on the Day of Judgement and be a witness for him.”

This has also been narrated on the authority of Sayyidunā Abdurraḥmān bin Awf ♦ with different wording. He says, “From amongst four or five of us, at least one of us would always remain with the Noble Prophet(Sallallahu A’lihi Wassalam) to attend to his needs. One day the Noble Prophet(Sallallahu A’lihi Wassalam) went into a garden and I followed him. The Noble Prophet(Sallallahu A’lihi Wassalam) performe ṣalāh therein and prostrated for such a long time that I feared the Noble Prophet(Sallallahu A’lihi Wassalam) had passed away. I began crying due to this fear and went close to the Noble Prophet(Sallallahu A’lihi

Wassalam) to observe him. After the Noble Prophet(Sallallahu A'lihi Wassalam) arose from prostration, he asked, 'O Abdurraḥmān, what is the matter?'
I replied, 'O Messenger of Allāh, you performed such a long prostration that I feared you had passed away.'
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'Allāh has bestowed a favour upon me with regards to my followers. In gratitude for this favour, I prostrated for so long. Allāh has informed me that whoever confers one blessing upon me, He will record ten good deeds for him and forgive ten of his sins.'"

In a narration of the same incident, the Noble Prophet(Sallallahu A'lihi Wassalam) asked, "O Abdurraḥmān, what is the matter?" Sayyidunā Abdurraḥmān ♦ expressed his fear.
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "Jibrīl ◆ came to me a short while ago and said, 'Would it not please you that Allāh has said that whoever confers blessings upon you, Allāh will confer blessings upon him and whoever confers salutations upon you, Allāh shall confer salutations upon him?'" (*Al-Targhīb*)

Allāma Sakhāwī (may Allāh have mercy on him) has also narrated a similar ḥadīth on the authority of Sayyidunā Umar ♦.

Sayyidunā Abū Ṭalḥa Anṣārī ♦ narrates, "Once the Noble Prophet(Sallallahu A'lihi Wassalam) came to us and he was extremely happy.
The Companions said, 'O Messenger of Allāh, we see that you are very happy today.'
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'Yes, indeed. I have received a message from my Lord. Allāh has said that whoever from amongst my followers confers one blessing upon me, Allāh shall record ten good deeds for him, forgive ten of his sins and raise his status tenfold.'"

In another narration of the same incident it is narrated, “Whoever from amongst your followers confers one blessing, I shall confer ten blessings upon him. Whoever confers salutations once, I shall confer salutations upon him ten times.”

Another narration of the same incident says, “One day the Noble Prophet(Sallallahu A’lihi Wassalam)’s blessed face was radiant with happiness and his pleasure was quite noticeable.

The Companions ⍓ said, ‘O Messenger of Allāh, the happiness apparent on your face today has never been seen before.’

The Noble Prophet(Sallallahu A’lihi Wassalam) replied, ‘Why should it not be so? A few moments earlier, Jibrīl ◆ came to me and informed me, ‘Whoever from amongst your followers confers one blessing upon you, Allāh in return will write ten good deeds in his book of deeds, forgive ten of his sins, raise his status tenfold and an angel shall repeat to him what he said.’’

The Noble Prophet(Sallallahu A’lihi Wassalam) said, ‘I asked Jibrīl ◆ regarding this angel.’

Jibrīl ◆ replied, “Allāh has appointed an angel until the Day of Judgement whose duty it is to pray for whoever confers blessings upon you by saying ‘May Allāh confer blessings upon you too.’” (*Al-Targhīb*)

□Allāma Sakhāwī (may Allāh have mercy on him) has questioned that when according to the Qur’ānic verse **‘Whosoever will come with a virtue, for him there shall be ten like thereof’ (Al-An^{c}ām 6:160)** the reward of every good deed is tenfold, what then is the special virtue of *Ṣalāt*?

According to this humble servant, the answer is quite simple; the ten deeds received as promised by the Qur’ānic verse are separate to the ten blessings from Allāh as an an additional favour. □Allāma Sakhāwī (may Allāh have mercy on

him) has answered his own question by saying that Allāh's ten blessings upon the suppliant are much greater than the ten blessings the suppliant conferred upon the Noble Prophet(Sallallahu A'lihi Wassalam) . Furthermore, one's status being elevated tenfold, forgiveness of ten sins, ten good deeds in the book of good deeds and the reward equivalent to that of freeing ten slaves are all additional rewards.

Ḥakīm al-Umma Shaykh Ashraf □Alī Thānawī (may Allāh have mercy on him) has written in *Zād al-Sa□īd*, "In the same way we understand from the explicit wording of the ḥadīth that by conferring one blessing ten mercies are revealed, the Qur'ān indicates that disregarding the most lofty status of the Noble Prophet(Sallallahu A'lihi Wassalam) (We seek Allāh's protection therefrom) earns a person ten curses from Allāh. Thus, Allāh said the following ten words regarding Walīd bin Mughīra in punishment for his mockery; *Ḥallāf (swearer), mahīn (dishonourable), hammāz (defamer), masshā'in bi namīm (spreader of slander), mannā□il lil khayr (hinderer of good), mu□tad (trespasser), athīm (sinner), □utull (gross), zanīm (ignoble), mukadhib lil āyāt (belier of the Qur'ānic verses)* (The latter meaning 'belier of the Qur'ānic verses' is understood from the following words: And thus, because he is owner of riches and children, when Our revelations are rehearsed to him he says, "Fables of the ancient").

The ten words which Ḥakīm al-Umma Shaykh Ashraf □Alī Thānawī (may Allāh have mercy on him) has mentioned are all in *Surah Nūn* of the twenty ninth *juz* of the Qur'ān:

وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَهِيْنٍ هَمَّازٍ مَّشَّاءٍ بِنَمِيْمٍ مَّنَّاعٍ لِلْخَيْرِ
مُعْتَدٍ أَثِيْمٍ عُتُلٍّ بَعْدَ ذَلِكَ زَنِيْمٍ أَنْ كَانَ ذَا مَالٍ وَّبَنِيْنَ إِذَا تُتْلَى
عَلَيْهِ آيَتُنَا قَالَ أَسَاطِيْرُ الأَوَّلِيْنَ

And do not obey any dishonourable swearer, defamer, spreader abroad of slander, hinderer of the good, trespasser, sinner. Gross and moreover ignoble, and thus, because he is owner of riches and children, when Our revelations are rehearsed to him he says, "Fables of the ancient." (Al-Qalam 68:10-15)

(5)

عَنِ ابْنِ مَسْعُوْدٍ ♦ قَالَ قَالَ رَسُوْلُ اللهِ إِنَّ أَوْلَى النَّاسِ بِيْ يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلٰوةً

رواه الترمذي وابن حبان في صحيحه كلاهما من رواية موسى بن يعقوب كذا في الترغيب وبسط السخاوي في القول البديع الكلام على تخريجه

Sayyidunā Abdullāh ibn Masūd ♦ narrates that the Messenger of Allāh said, "Indeed, those closest to me on the Day of Judgement will be those who confer blessings upon me the most."

Allāma Sakhāwī (may Allāh have mercy on him) narrates in *Al-Qawl al-Badī* from *Al-Durr al-Munaẕẕam* that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "He who confers blessings upon abundantly from amongst you will be the closest to me on the Day of Judgement."

In a ḥadīth of Sayyidunā Anas ♦, it is narrated that at every stage on the Day of Judgement, the closest person to the Noble Prophet(Sallallahu A'lihi Wassalam) shall be that person who confers the most blessings upon him.
(This topic will be discussed in Chapter two under the third ḥadīth).

It has also been narrated that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me abundantly, for you shall first be questioned regarding me in the grave."

In another ḥadīth, it is narrated, "Conferring blessings upon me shall be a source of light on the Day of Judgement in the darkness of the Bridge. Whoever wishes for his deeds to be weighed in a very large scale should abundantly confer blessings upon me." A ḥadīth on the authority of Sayyidunā Anas ♦ narrates that the person most protected from the horrors of the Day of Judgement and the various stages therein will be the person who confers the most blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) in this life.

In *Zād al-Sa□īd*, it is narrated on the authority of Sayyidunā Anas ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers blessings upon me abundantly shall be in the shade of the Throne."

□Allāma Sakhāwī (may Allāh have mercy on him) narrates a ḥadīth of the Noble Prophet(Sallallahu A'lihi Wassalam) wherein three people are promised the shade of Allāh's Throne on the Day of Judgement, the day on which there will be no shade except for His shade. The first is the person who removes a difficulty from a person in affliction. The second is he who revives a practice of the Noble Prophet(Sallallahu A'lihi Wassalam) . The third is the person who abundantly confers blessings upon the Prophet(Sallallahu A'lihi Wassalam) .

In another ḥadīth, Allāma Sakhāwī (may Allāh have mercy on him) narrates on the authority of Sayyidunā Umar ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Beautify your gatherings with *ṣalāt*, for conferring blessings upon me shall be a light for you on the Day of Judgement."

Allāma Sakhāwī (may Allāh have mercy on him) narrates from *Qūt al-Qulūb* that conferring in abundance means at least three hundred times. The exalted Mawlānā Rashīd Aḥmad Gangawhī (may Allāh have mercy on him) would also instruct his disciples to confer blessings at least three hundred times, as we shall mention in Chapter Three under the third ḥadīth.

Under the abovementioned ḥadīth, Allāma Sakhāwī (may Allāh have mercy on him) writes that Ibn Ḥibbān (may Allāh have mercy on him) has mentioned in his *Ṣaḥīḥ* that this ḥadīth is evident proof that those closest to the Noble Prophet(Sallallahu A'lihi Wassalam) on the Day of Judgement will be the ḥadīth scholars (*muḥaddithūn*), since they confer the most blessings.

Abū Ubaydah (may Allāh have mercy on him) has also said that this virtue is reserved for the ḥadīth scholars. The reason for this is that when they narrate or write ḥadīths, they always confer blessings with the Noble Prophet(Sallallahu A'lihi Wassalam)'s auspicious name.

Khaṭīb (may Allāh have mercy on him) has also narrated from Abū Nuaym (may Allāh have mercy on him) that this virtue is specifically for the ḥadīth scholars. The scholars have written that the reason behind this is that whilst reading, writing or narrating ḥadīths, they have the opportunity to confer or write blessings with the auspicious name of the Noble Prophet(Sallallahu A'lihi Wassalam) abundantly. *Muḥaddithūn* does not only mean the imāms of ḥadīth,

but rather it includes all who study or teach the books of ḥadīth, irrespective of whether these books are in Arabic or Urdu [or any other language].

In *Zād al-Sa*ʿ*īd,* it is mentioned that Ṭabrāni has narrated that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers blessings upon me in a book (i.e. in writing), the angels shall continue conferring blessings upon him as long as my name remains in this book." Ṭabrāni also narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers ten blessings upon me in the morning and ten blessings in the evening shall be blessed with my intercession on the Day of Judgement."

It is narrated from Imām Mustaghfirī (may Allāh have mercy on him) that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "The person who confers one hundred blessings upon me daily, one hundred of his needs shall be fulfilled; thirty in this world and the rest in the Hereafter."

(6)

عَنِ ابْنِ مَسْعُوْدٍ ♦ عَنِ النَّبِيِّ قَالَ إِنَّ لِلّٰهِ مَلآئِكَةً سَيَّاحِيْنَ يُبَلِّغُوْنِيْ عَنْ أُمَّتِيَ السَّلامَ

رواه النسائي وابن حبان في صحيحه كذا في الترغيب زاد في القول البديع أحمد والحاكم وغيرهما وقال الحاكم صحيح الإسناد

Sayyidunā ʿAbdullāh bin Masʿūd ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Allāh has certain angels who roam the earth and convey the salutations of my followers to me."

This has also been narrated on the authority of many other Companions . Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Alī ♦ that some of the angels of Allāh travel the Earth and convey the blessings of the Noble Prophet(Sallallahu A'lihi Wassalam)'s followers to him.

In *Al-Targhīb*, a ḥadīth is narrated on the authority of Sayyidunā Ḥasan ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me wherever you are. Indeed, your blessings reach me." On the authority of Sayyidunā Anas ♦ the Noble Prophet(Sallallahu A'lihi Wassalam) is reported to have said, "Whoever confers blessings upon me, then indeed these blessings reach me and in return, I confer blessings upon that person. Furthermore, ten good deeds are written for him."

In *Mishkāt al-Maṣābīḥ* it is narrated on the authority of Sayyidunā Abū Hurayra ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me, as your blessings reach me."

(7)

عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُوْلُ اللهِ إِنَّ اللَّهَ وَكَّلَ بِقَبْرِيْ مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلاَئِقِ فَلاَ يُصَلِّيْ عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ أَبْلَغَنِيْ بِاسْمِهِ وَاسْمِ أَبِيْهِ هَذَا فُلاَنٌ بْنُ فُلاَنٍ قَدْ صَلَّى عَلَيْكَ

رواه البزار كذا في الترغيب وذكر تخريجه السخاوي في القول البديع

Sayyidunā □Ammār ibn Yāsir □ narrates that the Messenger of Allāh said, “Verily, Allāh has appointed an angel at my grave to whom he has granted the ability to hear the whole creation. Thus, until the Day of Judgment there is no person who confers blessings upon me except that this angel conveys to me the blessings of this person with his name and his father’s name, saying, ‘The son of so-and-so person has conferred blessings upon you.’”

Allāma Sakhāwī (may Allāh have mercy on him) has also narrated this ḥadīth in *Al-Qawl al-Badī*□□ with the addition, “Such and such a person who is the son of such and such has conferred blessings upon you.” The Noble Prophet(Sallallahu A’lihi Wassalam) then said, “In reward for every blessing, Allāh confers ten mercies upon him.”

Another ḥadīth narrates something similar; Allāh has granted one of the angels the power to hear the speech of the whole creation. This angel will remain at the Noble Prophet(Sallallahu A’lihi Wassalam)’s grave until the Day of Judgement and whenever someone confers blessings upon the Noble Prophet(Sallallahu A’lihi Wassalam) , the angel mentions that person by his name and his father’s name and informs the Noble Prophet(Sallallahu A’lihi Wassalam) that this person has conferred blessings upon him. Allāh has promised the Noble Prophet(Sallallahu A’lihi Wassalam) that He shall confer ten blessings upon the person who confers one blessing upon him.

In another ḥadīth wherein this angel is mentioned, the Noble Prophet(Sallallahu A’lihi Wassalam) is reported to have said, “I requested my Lord to confer ten blessings upon whoever confers one blessing upon me. Allāh accepted my request.”

It is also narrated on the authority of Sayyidunā Abū Umāma ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Allāh confers ten blessings upon the person who confers one blessing upon me. An angel is assigned to this blessing who then conveys it to me."

The Noble Prophet(Sallallahu A'lihi Wassalam) said is reported to have said on the authority of Sayyidunā Anas ♦, "Whoever confers blessings upon me on the day or night of Friday, Allāh will fulfil one hundred of his needs, and appoint an angel to convey it to me in my grave, just as you present gifts to one another."

No objection should arise as to why this ḥadīth indicates that only one angel is appointed upon the Noble Prophet(Sallallahu A'lihi Wassalam)'s blessed grave to convey everyone's blessings and salutations to him, whereas the previous ḥadīth stated that there are many angels of Allāh who travel the Earth to convey the salutations of the Noble Prophet(Sallallahu A'lihi Wassalam)'s followers. The angel appointed at the blessed grave has the sole duty of conveying the salutations of the Noble Prophet(Sallallahu A'lihi Wassalam)'s followers, and the angels who travel the Earth search for the gatherings of remembrance and wherever they come across blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) , they then convey these blessings to him.

It is common knowledge that if a message is sent to a senior (pious person) and this message is mentioned in a gathering, each person present considers it a privilege and honour that he should convey this message. I have witnessed this many a time in the gatherings of my seniors and pious elders. Then what can be said regarding the conveying of blessings to the Leader of Both Worlds and Pride of the Prophet(Sallallahu A'lihi Wassalam)s ? Thus, however many angels convey the blessings, it will be considered adequate.

(8)

عَنْ أَبِي هُرَيْرَةَ ♦ قَالَ قَالَ رَسُوْلُ اللهِ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِيْ سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا أُبْلِغْتُهُ

رواه البيهقي في شعب الإيمان كذا في المشكوة وبسط السخاوي في تخريجه

Sayyidunā Abū Hurayra ♦ narrates that the Messenger of Allāh said, "Whoever confers blessings upon me by my grave, I hear his blessings and whenever blessings are conferred upon me from a distance, they are conveyed to me."

Allāma Sakhāwī (may Allāh have mercy on him) has narrated numerous ḥadīths to the same effect in *Al-Qawl al-Badī* that when a person confers blessings from a distance, an appointed angel conveys it to the Noble Prophet(Sallallahu A'lihi Wassalam) , and the blessings conferred upon him from near are heard by the Noble Prophet(Sallallahu A'lihi Wassalam) himself . Regarding the person who confers blessings from a distance, the previous narrations discuss in detail that an angel is appointed to convey these blessings to the Noble Prophet(Sallallahu A'lihi Wassalam) . The second point mentioned in this ḥadīth, that the blessings conferred close to the blessed grave are heard by the Noble Prophet(Sallallahu A'lihi Wassalam) himself, is a matter of great pride, honour and pleasure for the suppliant.

Allāma Sakhāwī (may Allāh have mercy on him) narrates in *Al-Qawl al-Badī* that Sulaymān bin Suḥaym (may Allāh have mercy on him) said, "I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in a dream. I asked, 'O Messenger of Allāh,

do you understand the salutations of those who come to your grave and confer salutations upon you?'

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "Yes, I understand and I also reply to their salutations."

Ibrāhīm bin Shaybān (may Allāh have mercy on him) says, "After completing the *ḥajj*, I travelled to Madīna Munawwara and went to the blessed grave of the Noble Prophet(Sallallahu A'lihi Wassalam) . I conferred salutations and heard 'Salutations upon you too (*wa ʿalayka 'l-salām*)' from within the blessed chamber."

Mullā ʿAlī Qārī (may Allāh have mercy on him) says that without a doubt, it is better to confer blessings close to the blessed grave than conferring from a distance, as the humility and presence of mind and heart when conferring at close proximity is not found at a distance.

The author of *Maẓāhire Ḥaqq* (may Allāh have mercy on him) commenting on this ḥadīth says, "I personally hear the blessings of the person who is close [to the grave] without any intermediary and the blessings of the distant suppliant conveyed through the traveling angels. However, I reply in every case. From this, we learn the virtue of conferring salutations upon the Noble Prophet(Sallallahu A'lihi Wassalam) and the honour granted to the suppliant, especially one who confers salutations abundantly. If a person were to receive a reply to even one of the salutations conferred in a whole lifetime, it would be sufficient privilege, let alone a response to every salutations.

بہر سلام مکن رنجہ در جواب آں لب   کہ صد سلام مرا بس یکے جواب از تو

I do not expect a response for my every salutation. Even one reply to a hundred salutations is sufficient.”

Allāma Sakhāwī (may Allāh have mercy on him) has expressed this point by saying, “It is sufficient for the honour of any person that his name be mentioned with goodness in the presence of the Noble Prophet(Sallallahu A’lihi Wassalam) .”

The following verse of poetry has been said regarding this point:

وَمَنْ خَطَرَتْ مِنْهُ بِبَالِكَ خَطْرَةٌ حَقِيْقٌ بِاَنْ يَسْمُوَ وَاَنْ يَتَقَدَّمَا

One who is blessed with as much as his thought crossing your mind has every right to pride himself and to proceed in happiness.

My mention is better than my own being, for I have been mentioned in such a great gathering.

The fact that the Noble Prophet(Sallallahu A’lihi Wassalam) hears the blessings personally is not a point of question, as the Prophet(Sallallahu A’lihi Wassalam)s (blessings and salutations be upon them) are alive in their graves.

Allāma Sakhāwī has written in *Al-Qawl al-Badī*, “We believe and confirm that the Noble Prophet(Sallallahu A’lihi Wassalam) is alive in his grave and that the earth cannot decompose his blessed body, and there is a consensus *(ijmā)* on this point.”

Imām Bayhaqī (may Allāh have mercy on him) has written a book in discussion on the life of the Noble Prophet(Sallallahu A’lihi Wassalam)s (blessings and

salutations be upon them) [after death]. Sayyidunā Anas ♦ narrates in a ḥadīth that the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them) are alive in their graves and they perform ṣalāh therein. Allāma Sakhāwī (may Allāh have mercy on him) has narrated this through many different chains of narration. Imām Muslim (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Anas ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "On the Night of Ascension, I passed by Mūsā ◆ who was standing in prayer in his grave." Imām Muslim also narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "I saw myself amongst a group of Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them), and I saw Īsā ◆ and Ibrāhīm ◆ standing in prayer."

After the Noble Prophet(Sallallahu A'lihi Wassalam) departed this world, Sayyidunā Abū Bakr ♦ came close to the Noble Prophet(Sallallahu A'lihi Wassalam) , removed the cloth that was covering his blessed face, and then addressed the Noble Prophet(Sallallahu A'lihi Wassalam) saying, "May my mother and father be sacrificed for your sake, O Messenger of Allāh! May Allāh not collate two deaths upon you! The one death which was destined for you has passed." (Bukhārī)

Allāma Suyūṭī (may Allāh have mercy on him) has written a book discussing the life of the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them) [after death].

(This topic will also be discussed under the third ḥadīth of Chapter Three, wherein it will be explained that Allāh has forbidden the earth from decomposing the bodies of the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them)).

Allāma Sakhāwī (may Allāh have mercy on him) writes in *Al-Qawl al-Badī*, "It is commendable to confer blessings abundantly when one sights the trees and buildings of Madīna Munawwara. As one approaches nearer the blessed city, so should one increase the conferring of blessings, for these are the places of revelation and wherein the Qur'ān was revealed. Sayyidunā Jibrīl ◆ and Sayyidunā Mīkā'īl ◆ frequented this place and the blessed soil of Madīna contains the Leader of Mankind . From here the religion of Allāh and the way (*sunna*) of the Noble Prophet(Sallallahu A'lihi Wassalam) spread. This is the home of all good and virtue. One should fill one's hearts with respect and awe upon arrival, as though you are going to meet the Noble Prophet(Sallallahu A'lihi Wassalam) , for it is definite that the Noble Prophet(Sallallahu A'lihi Wassalam) will hear one's salutations. Arguments and futile talk should be avoided. Thereafter, one should approach the blessed grave from the direction of the *qibla*, stand at a distance of four arm's length from the grave keeping one's gaze lowered and then confer the following salutations with utmost humility, respect and sincerity:

اَلسَّلامُ عَلَيْكَ يَا رَسُوْلَ اللهِ ، اَلسَّلامُ عَلَيْكَ يَا نَبِيَّ اللهِ اَلسَّلامُ عَلَيْكَ يَاخَيْرَةَ اللهِ ، اَلسَّلامُ عَلَيْكَ يَاخَيْرَ خَلْقِ اللهِ ، اَلسَّلامُ عَلَيْكَ يَا حَبِيْبَ اللهِ ، اَلسَّلامُ عَلَيْكَ يَاسَيِّدَ الْمُرْسَلِيْنَ ، اَلسَّلامُ عَلَيْكَ يَاخَاتَمَ النَّبِيِّيْنَ ، اَلسَّلامُ عَلَيْكَ يَا رَسُوْلَ رَبِّ الْعَالَمِيْنَ ، اَلسَّلامُ عَلَيْكَ يَاقَائِدَ الْغُرِّ الْمُحَجَّلِيْنَ ، اَلسَّلامُ عَلَيْكَ يَابَشِيْرُ ، اَلسَّلامُ عَلَيْكَ يَانَذِيْرُ ، اَلسَّلامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ

الطَّاهِرِيْنَ ، اَلسَّلامُ عَلَيْكَ وَعَلَى أَزْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِيْنَ ، اَلسَّلامُ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْمَعِيْنَ ، اَلسَّلامُ عَلَيْكَ وَعَلَى سَائِرِ الأَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَسَائِرِ عِبَادِ اللّٰهِ الصَّالِحِيْنَ ، جَزَاكَ اللهُ عَنَّا يَارَسُوْلَ اللّٰهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ قَوْمِهِ وَرَسُوْلاً عَنْ أُمَّتِهِ وَصَلَّى اللهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُوْنَ ، وَصَلَّى عَلَيْكَ فِي الأَوَّلِيْنَ وَصَلَّى عَلَيْكَ فِي الآخِرِيْنَ أَفْضَلَ وَأَكْمَلَ وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِّنَ الْخَلْقِ أَجْمَعِيْنَ كَمَا اسْتَنْقَذَنَا بِكَ مِنَ الضَّلاَلَةِ وَبَصَّرَنَا بِكَ مِنَ الْعَمَى وَالْجَهَالَةِ ، أَشْهَدُ أَنْ لآ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُوْلُهُ وَأَمِيْنُهُ وَخَيْرَتُهُ مِنْ خَلْقِهِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الأَمَانَةَ وَنَصَحْتَ الأُمَّةَ وَجَاهَدْتَّ فِي اللهِ حَقِّ جِهَادِهِ ، اللهُمَّ آتِهِ نِهَايَةَ مَا يَنْبَغِيْ أَنْ يَّأْمَلَهُ الآمِلُوْنَ

(قلت وذكره النووي في مناسكه بأكثر منه)

Salutations upon you, O Messenger of Allāh.
Salutations upon you, O Prophet(Sallallahu A'lihi Wassalam) of Allāh.
Salutations upon you, O Allāh's chosen servant.

Salutations upon you, O Best of Allāh's creation.
Salutations upon you, O Beloved of Allāh.
Salutations upon you, O Leader of all the Messengers.
Salutations upon you, O Seal of all Prophet(Sallallahu A'lihi Wassalam)s.
Salutations upon you, O Messenger of the Lord of all the worlds.
Salutations upon you, O Leader of those of radiant faces, hands and feet (a distinguishing sign of the believers; the parts of the body washed in ablution shall be extremely radiant on the Day of Judgement).
Salutations upon you, O Bearer of the glad-tidings of Paradise.
Salutations upon you, O He who warned of the Hellfire.
Salutations upon you and your most virtuous household.
Salutations upon you and your chaste wives, the Mothers of the Believers.
Salutations upon you and all your Companions.
Salutations upon you and all the Prophet(Sallallahu A'lihi Wassalam)s, all the Messengers and all of Allāh's pious bondsmen.
O Messenger of Allāh, may Allāh reward you on our behalf, greater than the reward he bestowed upon any Prophet(Sallallahu A'lihi Wassalam) on behalf of his people and any messenger on behalf of his followers.
May Allāh confer blessings upon you whenever those engaged in your remembrance remember you and whenever those who neglect your remembrance are in their negligence.
May Allāh confer blessings upon you amongst those who have already passed.
May Allāh confer blessings upon you amongst those who are yet to come, blessings better, more pure and perfect than that Allāh has ever conferred upon anyone in His whole creation, just as He saved us from

deviation through you and granted us the ability to see after blindness and ignorance, through your guidance. I bear witness that there is none worthy of worship besides Allāh and I bear witness that you are the servant of Allāh, His Messenger, His Trusted One and the most honoured from amongst all His creation. I bear witness that you have conveyed the message, fulfilled the trust, truly fulfilled the right of wishing good for your followers, and you have strived in the path of Allāh as is the right to do so.

O Allāh, grant him more than anything those who aspire should wish for.

(Imām Nawawī (may Allāh have mercy on him) has mentioned this with more wording in his *Manāsik*).

After this, supplicate for yourself and all believing men and women. Thereafter, confer salutations upon the two respected *Shaykhs*, Sayyidunā Abū Bakr ♦ and Sayyidunā Umar ♦ and pray for them too. Beseech Allāh to grant them the best reward and recompense for their efforts in assisting the Noble Prophet(Sallallahu A'lihi Wassalam) , and their endeavour in fulfilling his rights.

Know that conveying salutations at the Noble Prophet(Sallallahu A'lihi Wassalam)'s grave is more virtuous than conferring blessings (saying *as-salāmu alayka yā rasūlallāh* is better than saying *aṣ-ṣalātu alayka yā rasūlallāh*) According to Allāma Bājī (may Allāh have mercy on him), conferring blessings at the grave is more virtuous."

Allāma Sakhāwī (may Allāh have mercy on him) says that the first opinion is more correct, as is the opinion of Allāma Majduddīn (may Allāh have mercy on him) the author of *Al-Qāmūs,* because the wording of the ḥadīth is:

ما من مسلم يسلم علي عند قبري

□Allāma Sakhāwī (may Allāh have mercy on him) is indicating towards the ḥadīth recorded by Abū Dāwūd and others on the authority of Sayyidunā Abū Hurayra ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "When a person confers salutations upon me, Allāh returns my soul to me, so that I may reply to the salutations."

However, according to this humble servant the word *ṣalāt* (blessing) has also been mentioned in numerous narrations. Ḥadīth eight mentions that the Noble Prophet(Sallallahu A'lihi Wassalam) hears the blessings (*ṣalāt*) of the person who confers blessings close to his grave, and this has been narrated in many other ḥadīths.

Thus, my opinion is that it is preferable to confer both blessings (*ṣalāt*) and salutations (*salām*) together. In other words say, "May blessings and salutations be upon you O Messenger of Allāh, May blessings and salutations be upon you O Prophet(Sallallahu A'lihi Wassalam) of Allāh (*aṣ-ṣalātu wa 's-salāmu □alayka yā rasūlallāh, aṣ-ṣalātu wa 's-salāmu □alayka yā nabiyyallāh*)," instead of just, "May salutations be upon you O Messenger of Allāh, May salutations be upon you O Prophet(Sallallahu A'lihi Wassalam) of Allāh (*as-salāmu □alayka yā rasūlallāh, as-salāmu □alayka yā nabiyyallāh*)." Likewise, it is better to add the word *aṣ-ṣalātu* with *as-salāmu* throughout. In this manner, the opinions of □Allāma Sakhāwī (may Allāh have mercy on him) and □Allāma Bājī (may Allāh have mercy on him) will be acted upon at once.

In *Wafā al-Wafā,* it is mentioned that Abū □Abdullāh Muḥammad bin □Abdullāh bin Ḥusayn Sāmurī Ḥanbalī (may Allāh have mercy on him) wrote in *Al-Mustaw□ib* after mentioning the etiquettes under the chapter on visiting the Prophet(Sallallahu A'lihi Wassalam)'s grave, "Come close to the blessed grave

and face it, keeping the pulpit to your left side.” Thereafter, Allāma Sāmurī Ḥanbalī (may Allāh have mercy on him) explains the method of salutations and supplication and writes that one should say:

اللهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ لِنَبِيِّكَ عَلَيْهِ السَّلَامُ وَإِنِّيْ قَدْ أَتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا فَأَسْأَلُكَ أَنْ تُوْجِبَ لِيَ الْمَغْفِرَةَ كَمَا أَوْجَبْتَهَا لِمَنْ أَتَاهُ فِي حَيَاتِهِ ، اللهُمَّ إِنِّيْ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ

> “O Allāh, You have said to Your Prophet(Sallallahu A’lihi Wassalam) in the Qur’ān, **‘If they, when they had wronged their souls, had come to you and begged the forgiveness of Allāh and the Messenger had begged forgiveness for them, they would surely have found Allāh to be Relenting, Most Merciful.’ (Al-Nisā 4:64)** I have come to Your Prophet(Sallallahu A’lihi Wassalam) seeking Your forgiveness, thus I beseech You that You make Your forgiveness compulsory for me, just as you made it compulsory for he who came to the Noble Prophet(Sallallahu A’lihi Wassalam) in his lifetime. O Allāh, I turn to You through the intermediary of Your Prophet(Sallallahu A’lihi Wassalam) .”

(9)

عَنْ أُبَيٍّ بْنِ كَعْبٍ ♦ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ إِنِّيْ أُكْثِرُ الصَّلٰوةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلٰوتِيْ فَقَالَ مَا شِئْتَ ،

قُلْتُ الرُّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ أَجْعَلُ لَكَ صَلَوتِيْ كُلَّهَا قَالَ إِذًا تُكْفَى هَمُّكَ وَ يُكَفَّرُ لَكَ ذَنْبُكَ

رواه الترمذي زاد المنذري في الترغيب أحمد والحاكم وقال صححه وبسط السخاوي في تخريجه

Sayyidunā Ubayy ibn Ka□b ♦ says, "I asked, 'O Messenger of Allāh, I wish to confer blessings upon you in abundance. How much of my time set aside for supplication should I devote to this purpose?'
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'As much as you wish.'
I asked, 'A fourth?'
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'As much as you wish, and if you make an increase therein it shall be better for you.'
I further enquired, 'A half?'
The Noble Prophet(Sallallahu A'lihi Wassalam) again said, 'As much as you wish, and if you make an increase therein it shall be better for you.'
I asked, 'Two thirds?'
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'As much as you wish, and if you make an increase therein it shall be better for you.'
I said, 'I shall devote all my time to conferring blessings upon you.'
The Noble Prophet(Sallallahu A'lihi Wassalam) said, 'In that case, all

your worries will be removed and your sins will be forgiven.'"

The meaning of the ḥadīth is apparent. Sayyidunā Ubayy ♦ had set aside some time for supplication and he wished to confer blessings in abundance, so he enquired as to how much of this time he should dedicate to conferring blessings (for example, out of two hours set aside for supplications and litanies, how much time should be dedicated to conferring blessings and salutations?)

Allāma Sakhāwī (may Allāh have mercy on him) narrates from Imām Aḥmad (may Allāh have mercy on him) that a person asked, "O Messenger of Allāh, how would it be if I were to dedicate all my time to conferring blessings upon you?" The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "In that case, Allāh shall suffice you for all your needs in this life and the Hereafter."

Allāma Sakhāwī (may Allāh have mercy on him) has narrated the same request being made by a number of Companions, and there is no objection in many Companions making this request.

Allāma Sakhāwī (may Allāh have mercy on him) says that because conferring blessings and salutations consists of the remembrance of Allāh and honouring the Noble Prophet(Sallallahu A'lihi Wassalam) , it is in reality similar to the ḥadīth wherein the Noble Prophet(Sallallahu A'lihi Wassalam) says that Allāh says, "Whoever is unable to supplicate because of remembering me excessively (i.e. he does not have time to supplicate as he is constantly remembering Allāh), I shall grant him more than I grant the supplicators."

The author of *Maẓāhire Ḥaqq* (may Allāh have mercy on him) has written that the reason behind this is that when a person channels his desire into what pleases Allāh and gives Allāh's pleasure precedence over his own pleasure, Allāh suffices

for him in all his needs. Whoever is for Allāh, then Allāh is his (*man kāna lillāhi kān ' allāhu lahū*). When Shaykh Abdul Wahhāb Muttaqī (may Allāh have mercy on him) bid farewell to Shaykh Abdul Ḥaqq (may Allāh have mercy on him) before his visit to Madīna Munawwara, he advised, "Know that on this journey there is no worship after the completion of your compulsory duties greater than conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) . Try to spend all your time therein and do not engage in anything else." Shaykh Abdul Ḥaqq (may Allāh have mercy on him) asked him to fix a number for him. The Shaykh replied, "It is not necessary to fix an amount; confer with such profusion that your tongue is always moist, and you become totally dyed in its colour and absorbed therein."

One should not think that this ḥadīth proves that it is more beneficial to confer blessings instead of all other supplications and litanies. Firstly, there is a clear indication in the ḥadīth that he [Sayyidunā Ubayy ♦] had fixed this time for himself as a time for supplication and decided to allocate a time within this period for conferring blessings. Secondly, this differs according to varying times and conditions as discussed in the *Virtues of Remembrance* (in Chapter Two under the twentieth ḥadīth), wherein some narrations stated that *Alḥamdulillāh* is the best supplication whilst other narrations elucidate that seeking forgiveness (*istighfār*) is the best supplication. Similarly, different deeds have been described as the best of deeds in other ḥadīths. This difference revolves around difference in individuals and situations, as mentioned in *Maẓāhire Ḥaqq* that Shaykh Abdul Ḥaqq Muḥaddith Dihlawī's shaykh advised him on his visit to Madīna to devote all his time to conferring blessings. Our elders also stress upon the importance of conferring blessings whilst staying in Madīna Munawwara.

In *Al-Targhīb*, Allāma Mundhirī (may Allāh have mercy on him) has narrated additional wording before the abovementioned narration of Sayyidunā Ubayy ♦;

When a quarter of the night would pass, the Noble Prophet(Sallallahu A'lihi Wassalam) would stand and proclaim, 'O people, remember Allāh. Remember Allāh (He would repeatedly say this). The *rājifa* has come and the *rādifa* is coming. Death is coming with all that it accompanies. Death is coming with all that it accompanies. (He used to say this twice also)." The words *rājifa* and *rādifa* are an indication towards the verses in *Surah al-Nāzi*□*āt*, wherein Allāh says:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ قُلُوْبٌ يَوْمَئِذٍ وَّاجِفَةٌ أَبْصَارُهَا خَاشِعَةٌ

A Day shall come when the quaking will quake. And there will follow it the next blast. Hearts that day will be throbbing. Their looks will be downcast. (al-Nāzi[c]āt 79:6-9)

(10)

عَنْ أَبِي الدَّرْدَاءِ ♦ قَالَ قَالَ رَسُوْلُ اللهِ مَنْ صَلَّى عَلَيَّ حِيْنَ يُصْبِحُ عَشْرًا وَّحِيْنَ يُمْسِيْ عَشْرًا أَدْرَكَتْهُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ

رواه الطبراني بإسنادين أحدهما جيد لكن فيه انقطاع كذا في القول البديع

Sayyidunā Abū Dardā ♦ narrates that the Messenger of Allāh said, "Whoever confers blessings upon me ten times in the morning and ten

times in the evening will gain my intercession on the Day of Judgement.”

□Allāma Sakhāwī (may Allāh have mercy on him) has narrated many ḥadīths containing the glad-tidings of the Noble Prophet(Sallallahu A’lihi Wassalam)’s intercession for one who confers blessings. Sayyidunā Abū Bakr □ narrates that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “Whoever confers blessings upon me, I shall intercede for him on the Day of Judgement.” In this ḥadīth, the promise of intercession is not exclusive to a fixed number of blessings.

Sayyidunā Abū Hurayra ♦ narrates the following words after narrating the blessings conferred in prayer [in the final sitting], “On the Day of Judgement, I shall be a witness for him and intercede for him.”

Sayyidunā Ruwayfi□ bin Thābit ♦ narrates that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “My intercession will become incumbent upon whoever confers the following blessings:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, confer blessings upon Muḥammad and bestow upon him the station of proximity with You on the Day of Judgement.”

□Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Abū Hurayra □ that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “Whoever confers blessings upon me by my grave, I hear his blessings, and whenever blessings are conferred upon me from a distance, Allāh appoints an angel to convey these blessings to me. All the worldly needs of this person and all

needs of the Hereafter shall be sufficed for, and I shall be a witness for him or intercede for him on the Day of Judgement.”

This ḥadīth shows that the Noble Prophet(Sallallahu A’lihi Wassalam) shall be a witness for some and intercede for others. For example, the Noble Prophet(Sallallahu A’lihi Wassalam) shall be a witness for the residents of Madīna and intercede for others, or be a witness for the obedient and intercede for the sinful, as Allāma Sakhāwī (may Allāh have mercy on him) has mentioned.

(11)

عَنْ عَائِشَةَ □ قَالَتْ قَالَ رَسُوْلُ اللهِ مَا مِنْ عَبْدٍ صَلَّى عَلَيَّ صَلٰوةً إِلاَّ عَرَجَ بِهَا مَلَكٌ حَتَّى يُحَيِّيَ بِهَا وَجْهَ الرَّحْمٰنِ عَزَّ وَجَلَّ فَيَقُوْلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى اِذْهَبُوْا بِهَا إِلٰى قَبْرِ عَبْدِيْ تَسْتَغْفِرُ لِقَائِلِهَا وَتَقَرُّ بِهَا عَيْنُهُ

أخرجه أبو علي بن البناء والديلمي في مسند الفردوس وفي سنده عمر بن خبيب ضعفه النسائي وغيره كذا في القول البديع

Sayyidatunā Ā`ishah □ narrates that the Prophet(Sallallahu A’lihi Wassalam) said, “No servant confers blessings upon me except that an angel ascends with these blessings presenting them before Allāh. Our Lord most Exalted then orders, ‘Take these blessings to the grave of my servant, who shall seek forgiveness on behalf of the suppliant and who shall be pleased with this.’”

In *Zād al-Sa□īd,* it is narrated from *Al-Mawāhib al-Ladunniyya* that on the Day of Judgement, a certain believer will have less good deeds. The Noble Prophet(Sallallahu A'lihi Wassalam) will place a small piece of paper the size of a fingertip on the scale, whereby the pan of good deeds will become heavy. The believer will say, "May my parents be sacrificed for your sake. Who are you? How beautiful your appearance and character are!"
The Noble Prophet(Sallallahu A'lihi Wassalam) will reply, "I am your Prophet(Sallallahu A'lihi Wassalam) and these are the blessings you conferred upon me. I have recompensed them in your time of need."

One should not question how a parchment the size of a fingertip can weigh down the scale, because sincerity is of significance to Allāh. The more sincerity in one's action, the more it shall weigh. In the ḥadīth commonly known as *ḥadīth al-biṭāqa,* a piece of paper with the declaration of faith (*shahāda*) written upon it will outweigh ninety nine books of bad deeds, each book so big that it stretches out as far as the eye can see.

I have discussed the abovementioned ḥadīth in detail in Chapter Two of the *Virtues of Remembrance* [the fourteenth ḥadīth]; refer to it for more detail. Therein is the extra wording, "Nothing can be heavier than Allāh's name." Other narrations in the *Virtues of Remembrance* all prove that sincerity is of weight in the eyes of Allāh.
(In Chapter Five, this will be discussed in more detail under the twentieth story).

(12)

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ♦ عَنْ رَسُوْلِ اللهِ أَنَّهُ قَالَ أَيُّمَا

رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِيْ دُعَائِهِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ فَإِنَّهَا زَكٰوةٌ وَقَالَ لَا يَشْبَعُ الْمُؤْمِنُ خَيْرًا حَتَّى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةَ

رواه ابن حبان في صحيحه كذا في الترغيب وبسط السخاوي في تخريجه وعزاه السيوطي في الدر إلى الأدب المفرد للبخاري

Sayyidunā Abū Sa‘īd Khudrī ♦ narrates that the Messenger of Allāh said, "Whichever Muslim does not have anything to give in charity should say, *'O Allāh, confer blessings upon Muḥammad, your servant and your Messenger, and confer blessings upon the believing men and the believing women, the Muslim men and Muslim women.'* This shall be a charity for this person." He further said, "The believer is never satiated with acts of righteousness until Paradise becomes his abode."

‘Allāma Sakhāwī (may Allāh have mercy on him) has written that Ḥāfiẓ Ibn Ḥibbān (may Allāh have mercy on him) has written the following chapter-heading on this ḥadīth: 'Chapter regarding the conferring of blessings being equivalent to charity when not having money in one's possession.'

There is a difference of opinion amongst the scholars as to whether giving charity is more virtuous or conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) . Some scholars have said that conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) holds more virtue than charity, because the

obligation of charity is only binding upon people whereas Allāh and His angels are also engaged in the act of conferring blessings on the Noble Prophet(Sallallahu A'lihi Wassalam) . □Allāma Sakhāwī (may Allāh have mercy on him) differs with this view.

□Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Abū Hurayra □ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me, for conferring blessings upon me is like giving charity." In another ḥadīth, it is narrated, "Confer blessings upon me in abundance, for it is a charity for you."

Furthermore, it has been narrated on the authority of Sayyidunā □Alī ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Your blessings upon me are a source of protection for your supplications, a means of pleasing your Lord and a charity for your deeds (i.e. a means to cleanse and increase them)." Sayyidunā Anas ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me, for your blessings upon me are an expiation for your sins and are an act of charity."

As for the final portion of the ḥadīth (the believer does not become satisfied…), the author of *Mishkāt al-Maṣābīḥ* has narrated this under the virtues of knowledge, and the author of *Mirqāt al-Mafātīḥ* and others have interpreted *khayr* (goodness) to mean knowledge, despite the word *khayr* holding a wider meaning which encompasses every good deed.

The meaning is clear. A true believer is never content with his good deeds. He is always striving to perform any act of virtue by employing any possible method. Thus, if he does not have any monetary charity, he will earn the virtue of charity by conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) .

According to this humble servant, it is better to interpret *khayr* in its wider context so as to include knowledge and other good deeds. However, the author of *Maẓāhire Ḥaqq* in following with the author of *Mirqāt al-Mafātīḥ* and has taken *khayr* to mean knowledge. Thus he writes, "A believer is never satiated with *khayr* i.e. knowledge. In other words, he remains in search of knowledge until he dies and eventually enters Paradise as a result. This ḥadīth contains glad-tidings for one who seeks knowledge that he shall depart this world with faith, if Allāh wills. In trying to secure this virtue, some of the friends of Allāh continued seeking knowledge until the end of their lives, despite having already learnt a substantial amount of knowledge. Furthermore, the field of knowledge is extensive. One may be engaged in teaching or writing but in reality, such a person will be earning the reward of seeking knowledge."

CONCLUSION

I briefly conclude this chapter, having discussed two verses of the Qur'ān and ten ḥadīths. The narrations discussing the virtues of conferring blessings and salutations are many and to mention all of them in this concise book is an arduous task. Moreover, even if there were not a single virtue, the favours of the Noble Prophet(Sallallahu A'lihi Wassalam) (May Allāh confer blessings upon him, his family, his Companions, his followers, and may He bless them and send salutations upon them) upon his followers are such that they are neither countable nor is it in our capacity to fulfil these rights. Therefore, regardless of how much the suppliant were to be engaged in this blessed act it would still be less, let alone the fact that Allāh out of His grace grants countless rewards and favours for fulfilling this obligation.

To begin with, Allāma Sakhāwī briefly mentioned the rewards promised for conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) . He writes, "Chapter Two pertaining to the reward of blessings on the Prophet(Sallallahu A'lihi Wassalam) : Allāh's conferring of blessings upon the suppliant, conferring of blessings by the angels and by the Noble Prophet(Sallallahu A'lihi Wassalam) himself, an atonement of the suppliant's sins, purification of his deeds, increase in his status, forgiveness for his sins, the blessing itself seeking forgiveness on behalf of the suppliant, reward equivalent to one carat (equivalent to Mount Uḥud) being recorded in his book of deeds, the deeds of the suppliant being weighed in an extremely large scale, all needs of the person who confers blessings in place of other supplications being sufficed for (as mentioned in the ninth ḥadīth narrated on the authority of Sayyidunā Ubayy ♦), sins of the suppliant being wiped out, reward greater than that of freeing slaves, being saved thereby from difficulty, the Noble Prophet(Sallallahu A'lihi Wassalam)'s being a witness for him on the Day of Judgement and his intercession being incumbent for the suppliant, attainment of Allāh's pleasure, descending of His mercy, immunity from His displeasure, the shade of His Throne on the Day of Judgement, the pan of good deeds weighing heavier, being present at the Pool (*Al-Kawthar*), protection from the thirst of the Day of Judgement, freedom from the Hellfire, swift crossing over the Bridge (*al-Ṣirāṭ*), seeing one's abode in Paradise before death, many wives in Paradise, reward greater than engaging in *jihād* twenty times and a substitute for charity for the destitute. Conferring blessings is a charity, a means of purity, and one is granted blessings in wealth thereby. It is a means of fulfillment for more than a hundred needs. It is indeed an act of worship and the most beloved of deeds to Allāh. It is the adornment of all gatherings, removes poverty and a means whereby the sources of all goodness are sought. The suppliant of blessings will be the closest to the Noble Prophet(Sallallahu A'lihi Wassalam) on the Day of Judgement and the suppliant along with his children and grandchildren derive benefit, and likewise the person

to whom the reward of blessings has been gifted (*īṣal al-thawāb*). It is a means of proximity with Allāh and His Noble Prophet(Sallallahu A'lihi Wassalam) . Indeed, it is a light and a means of overpowering one's enemies. It cleanses the hearts of hypocrisy and rust, instills one's love in the hearts of man and is a means of seeing the Prophet(Sallallahu A'lihi Wassalam) in one's dream. The suppliant is saved from people backbiting about him. It is from the most blessed and virtuous of deeds and the most beneficial in one's religion and worldly life. In addition, there are other virtues all of which encourage one of understanding to engage therein, he who is eager to make provision of good deeds and who seeks to enjoy the fruit of such provisions."

After briefly mentioning this at the beginning of the chapter, Allāma Sakhāwī (may Allāh have mercy on him) discusses the narrations of each point in detail, some of which have already passed in Chapter One and some of which will be discussed in Chapter Two.

After writing these narrations, Allāma Sakhāwī (may Allāh have mercy on him) says, "In these ḥadīths, there is clear evidence for the nobility of this worship. Allāh's blessings upon the suppliant are tenfold and his good deeds increase, his sins are atoned and his status is elevated. Thus, confer as many blessings and salutations as possible upon the Leader of all Leaders and the Fountain of Prosperity , for he is the means of attaining happiness and the best of bestowals, and a means of protection from all harm. In return for your every blessing upon him are ten blessings from the Almighty Lord of the Earths and Heavens and blessings from His noble angels."

Elsewhere, he reports that Iflīshī (may Allāh have mercy on him) said, "What could be a greater means of gaining the intercession [of the Noble Messenger] and which deed could be more beneficial than conferring blessings and salutations upon the Noble

Prophet(Sallallahu A'lihi Wassalam) , upon whom Allāh and His angels also confer blessings? Allāh has chosen him for His proximity in this life and the Hereafter. Blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) are an immense light and a trade wherein there is no loss. Conferring blessings and salutations has remained the daily practice of the friends of Allāh. Thus, be as steadfast as possible in conferring blessings and salutations upon him. As a result, you will be freed from the path of deviation, your deeds will be purified, your hopes will be fulfilled, your heart will be illuminated, you will attain the pleasure of Allāh and you will be at peace on the horrific and terrifying Day of Judgement."

CHAPTER TWO: VIRTUE OF CERTAIN FORMS OF BLESSINGS AND SALUTATIONS

(1)

♦ عَنْ عَبْدِالرَّحْمَنِ بْنِ أَبِيْ لَيْلَى قَالَ لَقِيَنِيْ كَعْبُ بْنُ عُجْرَةَ
فَقَالَ أَلاَ أُهْدِيْ لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ فَقُلْتُ بَلَى فَأَهْدِهَا
لِيْ فَقَالَ سَأَلْنَا رَسُوْلَ اللهِ فَقُلْنَا يَارَسُوْلَ اللهِ كَيْفَ الصَّلٰوةُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ قَالَ
قُوْلُوْا اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ ، اللّٰهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ

وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

رواه البخاري وبسط السخاوي في تخريجه واختلاف لفظه وقال هكذا لفظ البخاري على إبراهيم وعلى آل إبراهيم في الموضعين

Abdurrahmān bin Abī Laylā (*raḥimahullāh*) narrates, "I met Sayyidunā Kab ibn `Ujrah ♦ who said to me, 'Shall I not give you a gift which I heard from the Prophet(Sallallahu A'lihi Wassalam) ?'
I replied, 'Indeed.' He thus bestowed me with this gift.
He said, 'We asked the Messenger of Allāh , 'O Messenger of Allāh, how do we confer blessings upon you and your household, for Allāh has already taught us the method of conferring salutations?''
The Noble Prophet(Sallallahu A'lihi Wassalam) said, 'Say *O Allāh confer your blessings upon Muḥammad and the family of Muḥammad just as you conferred blessings upon Ibrāhīm ◆ and the family of Ibrāhīm ◆. Verily, You are the Praiseworthy, Majestic. O Allāh, bless Muḥammad and the family of Muḥammad just as you blessed Ibrāhīm ◆ and the family of Ibrāhīm ◆. Indeed You are the Praiseworthy, Majestic.'"*

The meaning of giving a gift is that the Companions considered the blessed remembrance of the Noble Prophet(Sallallahu A'lihi Wassalam) , his sayings and making mention of him to be the greatest gifts and presents for guests and friends rather than different food items. Their lives bear witness to the fact that they held these in much greater esteem than any material item. This is why Sayyidunā Kab ♦ referred to this as a gift. This blessed ḥadīth is renowned and is recorded in all the books of ḥadīths on the authority of many Companions , both with abridged and lengthy wording.

Allāma Sakhāwī has narrated its many chains of narrations and differing wording in *Al-Qawl al-Badī*. He narrates on the authority of Ḥasan (may Allāh have mercy on him) through a *mursal* chain [a chain without mention of the Companion] that when the verse ordaining blessings and salutations was revealed, the Companions asked, 'O Messenger of Allāh! We know the method of conferring salutations but how do we confer blessings?'

The Noble Prophet(Sallallahu A'lihi Wassalam) taught the following:

اللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ الخ

In another ḥadīth, Sayyidunā Abū Masūd Badrī ♦ narrates, 'We were seated in the gathering of Sad bin Ubāda ♦ when the Prophet(Sallallahu A'lihi Wassalam) came. Bashīr ♦ said to the Noble Prophet(Sallallahu A'lihi Wassalam) , 'O Messenger of Allāh, Allāh has instructed us to confer blessings; teach us its method.'

The Noble Prophet(Sallallahu A'lihi Wassalam) remained silent until we began wishing that he had not asked this question. The Noble Prophet(Sallallahu A'lihi Wassalam) then said, 'Say:

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ الخ

Muslim, Abū Dāwūd and others have recorded this ḥadīth. The reason why they wished he had not asked this question was that the Companions , intense in their love and reverence for the Noble Prophet(Sallallahu A'lihi Wassalam) , would fear that their question was against the Noble Prophet(Sallallahu A'lihi Wassalam)'s approval whenever he remained silent in reply or hesitated in answering.

It is also possible that the Noble Prophet(Sallallahu A'lihi Wassalam) was unaware of the answer, due to which he paused before answering the question.

Some narrations support this point. Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) narrates on the authority of Ṭabarī (may Allāh have mercy on him) that the Noble Prophet(Sallallahu A'lihi Wassalam) remained silent until he received revelation.

Ibn Ḥibbān, Aḥmad in his *Musnad* and others have narrated that a Companion ♦ came to the Noble Prophet(Sallallahu A'lihi Wassalam) and sat in his presence. The narrator of the incident says, "We were seated in the gathering. This person asked, 'O Messenger of Allāh! We know the method of salutations, but how should we confer blessings upon you in our prayer (*ṣalāh*)?' The Noble Prophet(Sallallahu A'lihi Wassalam) remained silent until we began wishing he had not asked this question. The Noble Prophet(Sallallahu A'lihi Wassalam) then said, 'When you perform your prayer read the following:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ الخ

In another narration, Sayyidunā Abdurraḥmān bin Bashīr ♦ narrates that a person said, "O Messenger of Allāh, Allāh has ordered us to confer blessings and salutations. We know the method of salutations, but how should we confer blessings?"

The Noble Prophet(Sallallahu A'lihi Wassalam) said, "Say:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ.

In the narrations of the *Musnad* of Aḥmad, in Tirmidhī and Bayhaqī, it is mentioned that when the verse of blessings and salutations was revealed, a Companion ♦ asked, "O Messenger of Allāh, we know how to confer salutations upon you, but what is the method of conferring blessings upon you?" The Noble Prophet(Sallallahu A'lihi Wassalam) then taught the method of conferring blessings.

Many other ḥadīths also narrate the same subject with different forms of blessings, as is common in different narrations. There are many reasons for these differences. In this instance, it is obvious that the Noble Prophet(Sallallahu A'lihi Wassalam) taught different Companions various forms of blessings to ensure that no particular wording becomes obligatory. The incumbency of conferring blessings itself (as will be discussed in Chapter Four) and that of a certain wording of blessings are two separate issues, thus no specific wording is incumbent. The wording in the ḥadīth at the beginning of this chapter is has been recorded by Imām Bukhārī (may Allāh have mercy on him) and is the most authentic wording. According to the Ḥanafī school, it is preferred to confer this wording in prayer. Allāma Shāmī writes that Imām Muḥammad (may Allāh have mercy on him) was asked how one should confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) , and he taught this very wording (in the first ḥadīth of the chapter) and it is also in accordance with the narrations of the *Ṣaḥīḥayn* (Bukhārī and Muslim). Allāma Shāmī has taken this from *Sharḥ Munya al-Muṣallī* wherein it is stated, "This is in accordance with what is narrated on the authority of Sayyidunā Kab bin Ujra ♦ in the *Ṣaḥīḥayn* (the narration at the beginning of the chapter)."

Allāma Sakhāwī (may Allāh have mercy on him) writes, "Through the ḥadith of Sayyidunā Kab ♦ and others, we determine the blessings the Prophet(Sallallahu A'lihi Wassalam) taught to the Companions in fulfilling the Qur'ānic command and many scholars have narrated this to be the best form." In another place, he writes that this was what the Noble Prophet(Sallallahu A'lihi Wassalam) taught when the Companions said they knew the method of salutations and requested to be taught the method of conferring blessings, proving this the best form of blessings.

In *Rawḍa al-Ṭālibīn*, Imām Nawawī (may Allāh have mercy on him) has gone to the extent of saying that if a person was to take an oath to confer the best form of blessings, he will be absolved of his oath by reading this wording.

It is written in the footnotes of *Al-Ḥiṣn al-Ḥaṣīn* from *Al-Ḥirz al-Thamīn* that this is the most authentic and best wording of blessings, and one should confer it both in prayer and out of prayer.

It is important to note that in some copies of *Zād al-Sa□īd*, the scribe has erred in ascribing this text of *Al-Ḥirz al-Thamīn* to a different wording of blessings and not under the relevant wording.

This ḥadīth contains a few points worthy of discussion:

Firstly, the Companions □ expressing their knowledge of the method of conferring salutations is referring to the salutations in the final sitting. □Allāma Sakhāwī (may Allāh have mercy on him) writes that this was the most apparent meaning according to his teacher, Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him). This same opinion has also been narrated in *Awjaz al-Masālik* on the authority of Imām Bayhaqī (may Allāh have mercy on him) and many other scholars.

Secondly, a common question is that when comparing one thing to another, the item one is comparing to is usually better. For example, saying that such and such person is as generous as Ḥātim Ṭā'ī would indicate that Ḥātim is more generous. Thus in this ḥadīth, the blessings conferred upon Sayyidunā Ibrāhīm ◆ would seem greater [than those conferred upon the Noble Prophet(Sallallahu A'lihi Wassalam)].

Various answers haven been given to this in *Awjaz al-Masālik* and Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) has given ten answers to this in *Fatḥ al-Bārī*. Scholars can refer to this themselves and others may ask a scholar if they wish to know the answer. The simplest answer is that the general principle is as mentioned above. However, this priniciple is defied at times due to other reasons. For example, Allāh says regarding His light in *Surah al-Nūr*:

مَثَلُ نُوْرِهِ كَمِشْكَوةٍ فِيْهَا مِصْبَاحٌ

The likeness of His light is as a niche wherein is a lamp. (Al-Nūr 24:35)

In this case, how can Allāh's light possibly compare to the light of a lamp?

Thirdly, another common question is why specific mention is made of the blessings upon Sayyidunā Ibrāhīm ◆ from amongst all the other Prophet(Sallallahu A'lihi Wassalam)s and Messengers (blessings and salutations be upon them). This too has been answered in *Awjaz al-Masālik.*

Shaykh Ashraf □Alī Thānawī (may Allāh have mercy on him) has given many answers to this in *Zād al-Sa□īd*. The best answer according to this humble servant is that Allāh has declared Sayyidunā Ibrāhīm ◆ as His close friend (*khalīl):*

Thus, the blessings Allāh confers upon Sayyidunā Ibrāhīm ◆ are of great love and everything that emanates from love is of the highest standard. Hence, the blessings conferred with love will surely be the most pleasing and most exalted. Allāh has declared the Noble Prophet(Sallallahu A'lihi Wassalam) His beloved (*ḥabīb*) and the Beloved of Allāh (*ḥabībullāh*), which is why the blessings conferred upon both of them are similar to one another.

A ḥadīth on the authority of Sayyidunā Ibn □Abbās ⍓ in *Mishkāt al-Maṣābīḥ* narrates that a few Companions ⍓ were seated and mentioning the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them). They said that Allāh had chosen Ibrāhīm ◆ as His *khalīl* (friend). He spoke to Mūsā ◆, and □Īsā ◆ was the Word of Allāh and His spirit. Ādam ◆ was the *ṣafī* (chosen) of Allāh. The Noble Prophet(Sallallahu A'lihi Wassalam) came and said, "I heard your conversation. Indeed, Ibrāhīm ◆ was the *khalīl* of Allāh, Mūsā ◆ was the *najī* (one granted salvation) of Allāh and likewise, □Īsā ◆ was the Word of Allāh and His Spirit. Ādam ◆ was the *ṣafī* of Allāh. Listen carefully! I am the *ḥabīb* (beloved) of Allāh and I do not boast about it. On the Day of Judgement, the Banner of Praise shall be in my hand and beneath this flag will be Ādam ◆ and all the Prophet(Sallallahu A'lihi Wassalam)s, and I do not boast about it. On the Day of Judgement, I shall be the first to intercede and the first whose intercession shall be accepted, and I do not boast about this. I shall be the first for whom the door of Paradise will be opened, and I along with the destitute amongst my followers will enter Paradise first and I do not boast about this. I am the most dignified with Allāh from amongst all who have passed and all who are yet to come and I do not boast about this."

Many other narrations elucidate the Noble Prophet(Sallallahu A'lihi Wassalam)'s being the beloved of Allāh. The association between close friendship (*khulla*) and love (*maḥabba*) is obvious, and this is why the blessings upon one are compared with the other. Furthermore, Sayyidunā Ibrāhīm ◆ is the forefather of the Prophet(Sallallahu A'lihi Wassalam) and resemblance with one's forefathers is praiseworthy (*man ashbaha abāhu famā ẓalama*).

It is written in the footnotes of *Mishkāt al-Maṣābīḥ* from *Lam□āt* that the title Beloved of Allāh (*ḥabībullāh*) is the greatest title. The author says, "The title *ḥabībullāh* is comprehensive to close friendship (*khulla*), to being the *kalīm* of

Allāh and the *Ṣafiyy* of Allāh, rather to more favours not granted to other Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them). This quality is the Noble Prophet(Sallallahu A'lihi Wassalam)'s being loved by Allāh with a level of love exclusive to him."

(2)

عَنْ أَبِي هُرَيْرَةَ♦ قَالَ قَالَ رَسُوْلُ اللهِ مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكْيَالِ الأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلِ الْبَيْتِ فَلْيَقُلْ **اللهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ وَعَلَى أَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ**

رواه أبو داود وذكره السخاوي بطرق عديدة

Sayyidunā Abū Hurayrah ♦ narrates that the Messenger of Allāh said, "Whoever desires that the reward for his *ṣalāt* upon me and my household be measured in the fullest measure should confer the following blessings; *O Allāh, confer blessings upon Muḥammad the unlettered Prophet(Sallallahu A'lihi Wassalam) and upon his wives, the Mothers of the Believers, upon his progeny and his household just as you conferred blessings upon Ibrāhīm ◆. Verily, You are the Praiseworthy, Majestic*."

The title ‘unlettered Prophet(Sallallahu A’lihi Wassalam)’ (*ummiyy*) is a specific appellation of the Noble Prophet(Sallallahu A’lihi Wassalam) and has been mentioned in the Bible, Torah and all the divine books. (*Maẓāhir*)

Why is the Noble Prophet(Sallallahu A’lihi Wassalam) called *ummiyy*? There scholars have many different opinions, which are mentioned in detail in *Mirqāt* and other commentaries of the ḥadīth texts. The most common answer is that *ummiyy* means illiterate, and it was a remarkable miracle that an illiterate person taught a message as eloquent and articulate as the Qur’ān to mankind. It is most probably for this reason that this title is mentioned in the previous divine books.

یتیمے کہ ناکردہ قرآں درست

کتب خانۂ چند ملت بشست

The orphan who was unable to read, brought a book which abrogated all the books of other religions.

نگارِ من کہ بمکتب نہ رفت وخط نہ نوشت

بغمزہ مسئلہ آموز صد مدرس شد

The mere indication of my beloved who neither studied in any school nor learnt how to write made him the teacher of hundreds.

The Shaykh of all shakyhs Shāh Waliyyullāh (may Allāh have mercy on him) writes in *Al-Ḥirz al-Thamīn*, "My father taught me to confer blessings with the following words:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَ آلِهِ وَبَارِكْ وَسَلِّمْ

O Allāh, confer blessings upon Muḥammad the unlettered Prophet(Sallallahu A'lihi Wassalam) and upon his family, and bless him and confer peace on him.

When I read these blessings to the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream, he approved of them."

It was customary amongst the Arabs to measure dates, grain and other foods in containers of fixed measure, just as we commonly buy and sell these items by weight in our country. Thus, the meaning of "full measure" is a very large scale, and so the ḥadīth means that if a person wishes for his blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) to be weighed in a large scale (it is obvious that only items of substantial weight are measured in a large scale), he should confer the abovementioned blessings.

Mullā Alī Qārī (may Allāh have mercy on him) and Allāma Sakhāwī (may Allāh have mercy on him) have both written that items of little weight are usually weighed on a scale and heavier items are usually measured in containers, as it is difficult to measure them on a scale.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated the same ḥadīth of the Noble Prophet(Sallallahu A'lihi Wassalam) on the authority of Sayyidunā Abū Mas ūd ♦. It is also narrated on the authority of Sayyidunā Alī ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever wishes for his

blessings to be measured in the fullest measure (i.e. large container) when he confers blessings upon me and my household should say:

اللهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allāh, confer your ṣalāt *and blessings upon Muḥammad the unlettered Prophet(Sallallahu A'lihi Wassalam), his wives who are the Mothers of the Believers, his progeny and his household just as you conferred your blessings upon the family of Ibrāhīm ◆. Indeed, You are the Praiseworthy, Majestic.*"

Ḥasan Baṣrī (may Allāh have mercy on him) has narrated that whoever wishes to drink to his fill from the Pool of the Prophet(Sallallahu A'lihi Wassalam) should confer the following blessings:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَصْهَارِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَمُحِبِّيْهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِيْنَ

O Allāh, confer your blessings upon Muḥammad, his family, his Companions ⍓, his children, his wives, his progeny, his household, his relations by marriage, his helpers, those who love him, his followers and upon us with all of them, O Most Merciful of those who show mercy."

(This has also been narrated by Qāḍī Iyāḍ (may Allāh have mercy on him) in *Al-Shifā*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(3)

عَنْ أَبِي الدَّرْدَاءِ ♦ قَالَ قَالَ رَسُوْلُ اللهِ أَكْثِرُوْا مِنَ الصَّلَوةِ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ مَّشْهُوْدٌ تَشْهَدُهُ الْمَلاَئِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلاَّ عُرِضَتْ عَلَيَّ صَلَوَاتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ إِنَّ اللّهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ عَلَيْهِمُ الصَّلَوةُ والسَّلاَمُ

رواه ابن ماجة بإسناد جيد كذا في الترغيب زاد السخاوي في آخر الحديث فنبي الله حي يرزق وبسط السخاوي في تخريجه وأخرج معناه عن عدة من الصحابة وقال القاري وله طرق كثيرة بألفاظ مختلفة

Sayyidunā Abū Dardā ♦ narrates that the Messenger of Allāh said, "Confer blessings upon me abundantly on Friday, for it is a day in which the angels are present. Nobody confers blessings upon me except that his blessings are presented to me as soon as he has conferred them."

Abū Dardā ♦ asked, "O Messenger of Allāh, will this happen after you have passed away too?"

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "Verily, Allāh has forbidden the earth from decomposing the bodies of the Prophet(Sallallahu A'lihi Wassalam)s." In another narration, there is an addition of the wording, "The Prophet(Sallallahu A'lihi Wassalam)

of Allāh is alive and granted sustenance."

Mullā Alī Qārī (may Allāh have mercy on him) says, "Allāh has forbidden the earth from decomposing the bodies of the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them). Thus, there is no difference for them between the states of life and death. There is also indication in this ḥadīth that blessings are presented upon both the blessed soul and body of the Noble Prophet(Sallallahu A'lihi Wassalam) . The Prophet(Sallallahu A'lihi Wassalam)ic saying, 'The Prophet(Sallallahu A'lihi Wassalam) of Allāh is alive and is granted sustenance' may refer to the Noble Prophet(Sallallahu A'lihi Wassalam) himself and it is evident that every Prophet(Sallallahu A'lihi Wassalam) is intended, because the Noble Prophet(Sallallahu A'lihi Wassalam) saw Sayyidunā Mūsā ◆ standing in prayer in his grave and likewise, he saw Sayyidunā Ibrāhīm ◆ as mentioned in the ḥadīth of Muslim. Furthermore, the ḥadīth narrating the Noble Prophet(Sallallahu A'lihi Wassalam)s being alive in their graves and their performing ṣalāh therein is authentic. Sustenance could be taken in the figurative sense and there is no objection in taking it to mean physical sustenance, and it is this which seems to be the most apparent meaning."

Allāma Sakhāwī (may Allāh have mercy on him) has narrated this ḥadīth through many different chains of transmission. He narrates on the authority of Sayyidunā Aws ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "The best amongst your days is Friday. On this day Ādam ◆ was born and on this day he passed away. It is on this day that both the first blowing and the second blowing of the Trumpet will take place. Thus, confer blessings upon me abundantly on this day, for your blessings are presented to me."
The Companions ◬ asked, "How will our blessings be presented to you when you will have become decomposed by then?"

The Noble Prophet(Sallallahu A'lihi Wassalam) said, "Allāh has forbidden the earth from decomposing the bodies of the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them)."

Sayyidunā Abū Umāma ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me abundantly on Friday, for the blessings of my followers are presented to me every Friday. Whoever confers the most blessings upon me the most shall be the closest to me on the Day of Judgement." (The fact that the person who confers ṣalāt abundantly shall be closest to the Prophet(Sallallahu A'lihi Wassalam) on the Day of Judgement has already been discussed under the fifth ḥadīth of Chapter One).

Sayyidunā Abū Mas□ūd Anṣārī ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Abundantly confer blessings upon me on Friday, for when a person confers blessings upon me on Friday, they are presented to me immediately."

It has also been narrated on the authority of Sayyidunā □Umar ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me abundantly on the luminous night and the luminous day (the night and day of Friday), for your blessings are presented to me and I supplicate and seek forgiveness on your behalf." Likewise, it has been narrated on the authority of Ibn □Umar ⍓, Ḥasan Baṣrī (may Allāh have mercy on him), Khālid bin Ma□dān (may Allāh have mercy on him) and others that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Confer blessings upon me abundantly on Friday."

Sulaymān bin Suḥaym (may Allāh have mercy on him) says, "I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream. I asked, 'O Messenger of

Allāh, are you aware of the people who present themselves before you and confer salutations upon you?'
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'Yes, and I reply to their salutations.'"

Ibrāhīm bin Shaybān (may Allāh have mercy on him) says, "After completing the *ḥajj*, I travelled to Madīna Munawwara and went to the blessed grave of the Noble Prophet(Sallallahu A'lihi Wassalam) . I conferred salutations and heard 'Salutations upon you too (*wa alayka 'l-salām*)' from within the blessed chamber."

It is related in *Bulūgh al-Masarrāt* that Ḥāfiẓ Ibn Qayyim (may Allāh have mercy on him) said, "The virtue of conferring blessings on Friday is because Friday is the leader of all days and the Noble Prophet(Sallallahu A'lihi Wassalam) is the leader of all the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them). Thus, Friday has a strong bond with conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) which no day other has." Some people have also said that the Noble Prophet(Sallallahu A'lihi Wassalam) was conceived on this day.

Allāma Sakhāwī says that the virtue of conferring blessings on Friday has been narrated on the authority of Abū Hurayra ♦, Anas ♦, Aws bin Aws ♦, Abū Umāma ♦, Abū Dardā ♦, Abū Masūd ♦, Umar ♦, Ibn Umar ♦ and others. He then narrates these ḥadīths.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(4)

عَنْ أَبِي هُرَيْرَةَ ♦ قَالَ قَالَ رَسُوْلُ اللهِ الصَّلَوةُ عَلَيَّ نُوْرٌ عَلَى الصِّرَاطِ وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِيْنَ مَرَّةً غُفِرَتْ لَهُ ذُنُوْبُ ثَمَانِيْنَ عَامًا

ذكره السخاوي من عدة روايات ضعيفة بألفاظ مختلفة

Sayyidunā Abū Hurayrah ♦ narrates that the Messenger of Allāh said, "Conferring blessings upon me will be a light on the Bridge. Whoever confers blessings upon me eighty times on Friday, eighty years of his sins are forgiven."

Allāma Sakhāwī (may Allāh have mercy on him) has narrated this ḥadīth through many different chains of narration that have been declared weak (*ḍaīf*). The author of *Itḥāf* (a commentary of *Iḥyā ūlūm al-Dīn*) has also narrated this ḥadīth through different chains of narration. It is a principle of the ḥadīth scholars that a weak narration, especially when reported through varying chains of narrations, is acceptable when pertaining to virtues. It is most probably for this reason that this ḥadīth has been indicated as sound (*ḥasan*) in *Al-Jāmi al-Ṣaghīr* on the authority of Sayyidunā Abū Hurayra ♦. Mullā Alī Qārī (may Allāh have mercy on him) has also narrated this ḥadīth from Ṭabrānī and Dāruquṭnī.

Allāma Sakhāwī (may Allāh have mercy on him) says that this ḥadīth has also been narrated on the authority of Sayyidunā Anas ♦. In a ḥadīth of Sayyidunā Abū Hurayra ♦, it is narrated that whoever confers the following blessings eighty times before getting up from his place after *aṣr* prayers on Friday, eighty years of his sins will be forgiven and he will be granted the reward of eighty years of worship:

اللهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيْمًا

O Allāh, confer blessings upon Muḥammad , the unlettered Prophet(Sallallahu A'lihi Wassalam), and upon his family and confer salutations.

Dāruquṭnī (may Allāh have mercy on him) has narrated in a ḥadīth that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers blessings upon me eighty times on Friday, eighty years of his sins will be forgiven."
A person asked, "O Messenger of Allāh, how should we confer blessings?"
The Noble Prophet(Sallallahu A'lihi Wassalam) replied:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُوْلِكَ النَّبِيِّ الأُمِّيِّ

O Allāh, confer blessings upon Muḥammad , Your servant, Your Prophet(Sallallahu A'lihi Wassalam) and Your Messenger, the unlettered Prophet(Sallallahu A'lihi Wassalam).

"Close one finger after saying this (count using your fingers)."

The ḥadīths encourage one to count using one's fingers. The Noble Prophet(Sallallahu A'lihi Wassalam) said, "Count using your fingers, as they shall be given the power to speak on the Day of Judgement and shall be questioned." (This subject has been discussed in detail under ḥadīth eighteen of *Virtues of Dhikr*, Chapter Two).

We use our hands to commit hundreds of sins. On the Day of Judgement when the hands and fingers will enumerate the thousands sins committed during one's life, they should also be able to enumerate some good deeds carried out by them or that were counted with their aid. Ḥāfiẓ Irāqī (may Allāh have mercy on him) has declared this ḥadīth *ḥasan* (a good chain of transmission).

Sayyidunā ʿAlī ♦ has narrated that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers one hundred blessings upon me on Friday will be accompanied by such light on the Day of Judgement that it would suffice the whole creation were it to be distributed amongst them."

It is narrated on the authority of Sayyidunā Sahl bin ʿAbdullāh ♦ that whoever confers the following blessings eighty times after ʿ*aṣr* ṣalāh on Friday will have eighty years of his sins forgiven:

اللهُمَّ صَلِّ عَلَى مُحَمَّدِ ن النَّبِيِّ الأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ

O Allāh, confer blessings upon Muḥammad , the unlettered Prophet(Sallallahu A'lihi Wassalam), and upon his family and confer salutations.

ʿAllāma Sakhāwī (may Allāh have mercy on him) narrates elsewhere on the authority of Sayyidunā Anas ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers blessings upon me once that are subsequently accepted, eighty years of his sins are forgiven."

In *Zād al-Saʿīd,* Shaykh Ashraf ʿAlī Thānawī (may Allāh have mercy on him) has narrated this ḥadīth of Sayyidunā Anas ♦ on the authority of *Al-Durr al-Mukhtār* from Iṣbahānī. ʿAllāma Shāmī (may Allāh have mercy on him) has discussed at length whether blessings on the Noble Prophet(Sallallahu A'lihi Wassalam) are always accepted or not. Shaykh Abū Sulaymān Dārānī (may Allāh have mercy on him) is reported to have said that acts of worship have the possibility of being either accepted or rejected. However, blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) are always accepted. Other *Ṣūfīs* have also mentioned the same point.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(5)

عَنْ رُوَيْفِعٍ بْنِ ثَابِتٍ ♦ قَالَ قَالَ رَسُوْلُ اللهِ مَنْ قَالَ اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ

رواه البزار والطبراني في الكبير والأوسط وبعض أسانيدهم حسن كذا في الترغيب

Sayyidunā Ruwayfi bin Thābit ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "My intercession will become incumbent upon whoever confers the following *ṣalāt*: *O Allah, confer blessings upon Muḥammad and bestow upon him the station of proximity to You on the Day of Judgement*."

The scholars have differed regarding the meaning of *Al-Maqad al-Muqarrab*. Allāma Sakhāwī (may Allāh have mercy on him) says it could possibly mean the *wasīla*, the Praised Station (*al-Maqām al-Maḥmūd)*, the Noble Prophet(Sallallahu A'lihi Wassalam)'s being seated upon the Throne or his lofty rank that is greater than all other ranks. It is written in *Al-Ḥirz al-Thamīn* that this position has been described as *muqarrab*, as whoever is granted this position is *muqarrab* [in proximity with Allāh]. For this reason, this position itself is declared *muqarrab*. Apart from the abovementioned meanings narrated by Allāma Sakhāwī (may Allāh have mercy on him), being seated upon the Chair (*Kursī*) has also been mentioned.

Mullā Alī Qārī (may Allāh have mercy on him) says that *Al-Maqad al-Muqarrab* is the Praised Station, because ‘on the Day of Judgement’ has been mentioned in the narration. In other narrations, the wording is ‘the station of proximity with You in Paradise (*al-muqarraba indaka fī’ l-janna*)’. Based upon this it will mean the *wasīla*, the highest status in Paradise.

Some scholars have noted that there are two separate positions for the Noble Prophet(Sallallahu A’lihi Wassalam) . One is his station to the right of the Throne at the time of intercession, upon which the whole creation will be envious. The other is his station in Paradise above which there is no station.

At the end of a lengthy ḥadīth in the *Ṣaḥīḥ* of Bukhārī relating the Noble Prophet(Sallallahu A’lihi Wassalam)’s lengthy dream wherein he saw Paradise, the Hellfire and the abodes of the adulterators, usurers and others, the Noble Prophet(Sallallahu A’lihi Wassalam) said, “The two angels then took me to a house. I had not seen a house more beautiful before this point, and there were many elderly, young women and children inside. After leaving this place, I was taken to a tree where there was a house more beautiful than the first one. Upon enquiry, the angels told me that the first house was that of the common believers and that this was the house of the martyrs. I was then told to lift my gaze. When I looked up, I saw something resembling a cloud. I asked to be shown that too. The two angels told me, ‘You are yet to live. When your age is complete, you will come here.’”

Intercession has been promised upon certain wording of blessings mentioned in different ḥadīths, a point already discussed and which will be discussed later on too. If a criminal or prisoner were to become aware of a certain person’s influence with the leader and that his intercession is very effective, imagine how much

trouble this person will undertake to flatter this interceder! Who amongst us is not a perpetrator of great sins? Who could be a greater interceder than the Noble Prophet(Sallallahu A'lihi Wassalam) , the beloved of Allāh and Leader of all the Messengers and the entire creation, and how simple is that upon which he is promising his intercession, emphasising that his intercession will become incumbent? If despite this, a person does not take benefit, what greater loss can there be?

We waste our time in futile issues and destroy our precious time in pointless conversations and even in backbiting and other sins. If this time were utilised to confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) , one would reap countless benefits.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(6)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ مَنْ قَالَ جَزَى اللهُ عَنَّا مُحَمَّدًا مَّا هُوَ أَهْلُهُ أَتْعَبَ سَبْعِيْنَ كَاتِبًا أَلْفَ صَبَاحٍ

رواه الطبراني في الكبير والأوسط كذا في الترغيب وبسط السخاوي في تخريجه ولفظه أتعب سبعين ملكًا ألف صباح

Sayyidunā Ibn Abbās narrates that the Messenger of Allāh said, "Whoever says: *May Allāh reward Muḥammad on our behalf with a reward befitting what he deserves*, will put seventy angels to trouble in writing its reward for one thousand days."

In *Nuzhat al-Majālis*, it is narrated from Ṭabrāni on the authority of Sayyidunā Jābir ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers the following ṣalāt ten times morning and evening will put the angels who write its reward to difficulty for one thousand days."

اللهُمَّ رَبَّ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّاجْزِ مُحَمَّدًا مَّا هُوَ أَهْلُهُ

O Allāh, Lord of Muḥammad , confer blessings upon Muḥammad and upon the family of Muḥammad and reward Muḥammad with a reward he deserves.

'Put them to difficulty' means they will become tired of writing its reward over a period of a thousand days. Some have narrated 'the reward which befits the greatness of Allāh' instead of 'the reward which the Prophet(Sallallahu A'lihi Wassalam) deserves.' In other words, grant him reward befitting Your exaltedness, and it is evident how reward befitting Allāh's greatness with respect to His Beloved Prophet(Sallallahu A'lihi Wassalam) will be limitless.

It is narrated under the wording of a lengthy form of blessings that Ḥasan Baṣri (may Allāh have mercy on him) would also say the following words:

وَاجْزِهِ عَنَّا خَيْرَ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ

Reward him on our behalf with the best reward You have ever granted a Prophet(Sallallahu A'lihi Wassalam) on behalf of his followers.

In another ḥadīth, it is narrated that whoever confers the following blessings seven times for seven consecutive Fridays, the Noble Prophet(Sallallahu A'lihi Wassalam)'s intercession will become incumbent upon him:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُوْنُ لَكَ رِضًا وَّلِحَقِّهِ أَدَاءً وَّأَعْطِهِ الْوَسِيْلَةَ والْمَقَامَ الْمَحْمُوْدَ الَّذِيْ وَعَدْتَّهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ عَنَّا مِنْ أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيْعِ إِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَالصَّالِحِيْنَ يَا أَرْحَمَ الرَّاحِمِيْنَ

O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, blessings which You are pleased with, which fulfil his rights, and grant him the wasīla and the Praised Station You have promised him. Reward him on our behalf with a reward he deserves. Reward him on our behalf with the best You have ever rewarded any Prophet(Sallallahu A'lihi Wassalam) on behalf of his followers. Confer blessings upon him and all his brothers from amongst the Prophet(Sallallahu A'lihi Wassalam)s and the pious, O Most Merciful of those who show mercy.

Ibn Mushtahir (may Allāh have mercy on him) says, "Whoever wishes to praise Allāh better than anyone from His creation has ever praised Him from the first and the last, from the angels close to Allāh and the dwellers of the heavens and earth, and likewise he wishes to confer upon the Prophet(Sallallahu A'lihi Wassalam) blessings better than all blessings ever conferred on him, and he also wishes to beseech Allāh for the best anyone has ever asked of Him should say the following:

اللهُمَّ لَكَ الحَمْدُ كَمَا أَنْتَ أَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ وَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

O Allāh, for You is all praise as is the right for You to be praised. Confer blessings upon Muḥammad as befits Your exaltedness and behave with us in a manner most befitting Your greatness, for You are the One worthy of being feared and the Forgiver."

Abū Faḍl Qawmānī (may Allāh have mercy on him) narrates that a person came to him from Khurāsān and said, "I was in Madīna Munawwara. I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream and he said to me, 'When you go to Hamdān, convey my salutations to Abū Faḍl ibn Zayrak [i.e. Abū Faḍl Qawmānī].' I asked the reason for this. The Noble Prophet(Sallallahu A'lihi Wassalam) said, 'He confers the following blessings upon me more than a hundred times daily:

أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ جَزَى اللَّهُ مَحَمَّدًا ♏ عَنَّا مَا هُوَ أَهْلُهُ

O Allāh, confer blessings upon Muḥammad the unlettered Prophet(Sallallahu A'lihi Wassalam) and upon the family of Muḥammad. May Allāh reward Muḥammad on our behalf as he deserves.'"

Abū Faḍl Qawmānī (may Allāh have mercy on him) says, "This person swore that he neither knew me nor had he ever heard my name before the Noble Prophet(Sallallahu A'lihi Wassalam) informed him in his dream. I tried to give him some food but he refused saying, 'I am not going to sell the message of the Noble Prophet(Sallallahu A'lihi Wassalam) (I am not going to take anything in

exchange for conveying this message).’ I never saw this person after this.’” (*Al-Qawl al-Badī*)

(A similar story will be related under story thirty-nine of Chapter Five)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(7)

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ النَّبِيَّ يَقُوْلُ إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُوْلُوْا مِثْلَ مَا يَقُوْلُ ثُمَّ صَلُّوْا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَوةً صَلَّى اللهُ عَلَيهِ عَشْرًا ثُمَّ سَلُوْا اللَّهَ لِيَ الْوَسِيْلَةَ فَإِنَّهَا مَنْزِلَةٌ فِيْ الْجَنَّةِ لاَ تَنْبَغِيْ الاَّ لِعَبْدٍ مِنْ عِبَادِ اللهِ وأَرْجُوْ أَنْ أَكُوْنَ أَنَا هُوَ فَمَنْ سَأَلَ لِيَ الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ

رواه مسلم وأبو داود والترمذي كذا في الترغيب

Abdullāh ibn Amr ibn al-Āṣ narrates that he heard the Noble Prophet(Sallallahu A’lihi Wassalam) saying, "When you hear the caller to prayer proclaiming *adhān*, repeat what he says. Then confer blessings upon me, for whoever confers blessings upon me, Allāh will confer ten blessings upon him. Then ask Allāh to grant me the *wasīlah*. It is a station in Paradise which is reserved for only one bondsman from the

bondsmen of Allāh and I hope that I am this one bondsman. Whoever asks that I be granted *wasīlah*, my intercession will become incumbent upon him."

The meaning of the ḥadīth is that intercession will become incumbent for this person, as mentioned in other ḥadīths too.

In a narration of the *Ṣaḥīḥ* of Bukhārī, it is narrated that the intercession of the Noble Prophet(Sallallahu A'lihi Wassalam) becomes incumbent for the person who hears the call to prayer (*adhān*) and then says,

اللهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلٰوةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدًا الَّذِيْ وَعَدْتَّهُ

O Allāh, Lord of this perfect call and the prayer being established, grant Muḥammad wasīla and virtue and raise him to the Praised Station that You have promised him.

Sayyidunā Abū Dardā ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) would recite the following supplication after the *adhān*. He would read it so that it was audible to the person next to him.

اللهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلٰوةِ الْقَائِمَةِ صَلِّ عَلَى مُحَمَّدٍ وَآتِهِ سُؤْلَهُ يَوْمَ الْقِيَامَةِ

O Allāh, Lord of this perfect call and the prayer being established, confer blessings upon Muḥammad and grant him his prayers on the Day of Judgement.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated this subject through many other narrations. He narrates on the authority of Sayyidunā Abū

Hurayra ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "When you confer blessings upon me, supplicate that I be granted *wasīla* too."

A person asked, "What is *wasīla*?"

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "It is a lofty station in Paradise granted to only one person, and I hope I am that one person."

Allāma Sakhāwī (may Allāh have mercy on him) says, "The lexical meaning of *wasīla* is that whereby a person gains proximity in the court of a king or someone of standing, but here it means a lofty rank as the ḥadīth itself says it is a rank in Paradise. The commentators of the Qur'ān have two opinions regarding the verse,

وَابْتَغُوْا إِلَيْهِ الْوَسِيْلَةَ

And seek approach to Him (Al-Mā'idah 5:35)

One opinion is that it is the same proximity mentioned above. This has been narrated from Ibn Abbās, Mujāhid, Aṭā and others. Qatādah says, 'Gain proximity to Allāh by that which pleases Him.' Wāḥidī, Baghawī and Zamakhsharī have all said that *wasīla* is every such thing through which one gains proximity, regardless of whether it is a tie of relation or a good deed. To gain proximity through the means of the Prophet(Sallallahu A'lihi Wassalam) is also included in this."

Allāma Jazrī (may Allāh have mercy on him) writes in *Al-Ḥiṣn al-Ḥaṣīn* under the etiquettes of supplication:

وَأَنْ يَتَوَسَّلَ إِلَى اللهِ تَعَالَى بِأَنْبِيَاءِهِ (خ و مص) وَالصَّالِحِيْنَ مِنْ عِبَادِهِ (خ)

(From amongst the etiquettes) is to supplicate unto Allāh through the intermediary of His Prophet(Sallallahu A'lihi Wassalam)s

(according to the narrations of Bukhārī, the *Musnad* of Bazzār and Ḥākim) and His pious servants (according to the narration of Bukhārī).

Allāma Sakhāwī (may Allāh have mercy on him) says, "The other meaning of the word *wasīla* in this verse is love i.e. become beloved to Allāh, just as Māwardī (may Allāh have mercy on him) and others have narrated on the authority of Abū Zayd (may Allāh have mercy on him). The meaning of *faḍīla* is the rank greater than that of the whole creation. It may also mean a different position or a clarification of the word *wasīla*."

The Praised Station (*Al-Maqām al-Maḥmūd*) is that which has been mentioned in *Sura Banī Isrā'īl*:

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُوْدًا

Perchance your Lord will raise you up in a station praised (al-Isrā 17:79)

The scholars hold various opinions on the meaning of the Praised Station; the Noble Prophet(Sallallahu A'lihi Wassalam)'s being a witness for his followers, the Banner of Praise (*liwā al-ḥamd*) on the Day of Judgement, the Noble Prophet(Sallallahu A'lihi Wassalam)'s being seated on the Throne or the Chair (Ibn Jawzī (may Allāh have mercy on him) has narrated the latter two opinions from a multitude of scholars), and some say it is the Noble Prophet(Sallallahu A'lihi Wassalam)'s intercession, as the first and last will praise him on this station.

In conformance with the opinion of his teacher Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him), Allāma Sakhāwī (may Allāh have mercy on him) says, "There is

no discrepancy between all these narrations. It is possible that the Noble Prophet(Sallallahu A'lihi Wassalam)'s being seated on the Throne or Chair is a sign of permission to intercede and thereafter, he will be granted the Banner of Praise and he will then proceed to bear witness for his followers."

Ibn Ḥibbān (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Ka□b bin Mālik ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Allāh will resurrect mankind on the Day of Judgement. He will then clothe me in a pair of green garments and I will say that which Allāh wishes for me to say. This is the Praised Station."

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) says that the meaning of the 'I shall say that which Allāh wishes for me to say' is the praise and glorification of Allāh by the Noble Prophet(Sallallahu A'lihi Wassalam) before the Intercession and Praised Station is a collective name for all the stages which will take place at the time.

The explanation of 'I shall say that which Allāh wishes for me to say' has been narrated by Bukhārī, Muslim and others in the lengthy narration regarding the Intercession. It is narrated on the authority of Sayyidunā Anas ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "When I meet Allāh, I shall fall into prostration. I will remain in prostration for as long as Allāh wishes. Thereafter, Allāh will say, 'O Muḥammad , lift your head. Ask, for you shall be granted. Intercede, for your intercession shall be accepted. Supplicate, for your supplication shall be answered.' I will lift my head thereafter and praise Allāh in words with which He will inspire me. I shall then intercede for mankind." This lengthy narration is also in *Mishkāt al-Maṣābīḥ.*

ہاں ہاں اجازت ہے تجھے آ آج عزت ہے تجھے
زیبا شفاعت ہے تجھے بے شک یہ ہے حصہ تیرا

Yes, you have been granted permission. Come forward, for honour is for you today. Intercession befits you well. Verily, this is your rightful share.

It is worth noting that the words: وَالدَّرَجَة الرَّفِيْعَة are commonly read after وَالفَضِيْلَة

The ḥadīth scholars (*muḥaddithūn*) say that this is unproven. However, the following addition has been recorded in *Al-Hiṣn al-Haṣīn* [at the end of the supplication]:

إِنَّكَ لاَ تُخْلِفُ الْمِيْعَادَ

Verily, You do not go against Your promise.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(8)

عَنْ أَبِيْ حُمَيْدٍ أَوْ أَبِيْ أُسَيْدٍ السَاعِدِيِّ ♦ قَالَ قَالَ رَسُوْلُ اللهِ إِذَا دَخَلَ أَحَدُكُمُ فِي الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ثُمَّ لْيَقُلْ **اللهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ** وَإِذَا خَرَجَ مِنَ الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ثُمَّ لْيَقُلْ **اللهُمَّ افْتَحْ لِيْ أَبْوَابَ فَضْلِكَ**

أخرجه أبو عوانة في صحيحه وأبو داود والنسائي وابن خزيمة وابن حبان في صحيحهما كذا في البديع

Sayyidunā Abū Ḥumayd ♦ (or Abū Usayd ♦) narrates that the Messenger of Allāh said, "When a person from amongst you enters the *masjid*, he should confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and then say, 'O Allāh, open for me the doors of Your mercy.' When he leaves the masjid, he should confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and say, 'O Allāh, open for me the doors of Your grace.'"

The reason why the doors of mercy are opened when entering the *masjid* is because one is about to worship Allāh, and thus one is more in need of Allāh's mercy so that He grants one the ability to worship Him and then accept it. The author of *Maẓāhire Ḥaqq* writes, "Open the doors of mercy due to the blessing of this auspicious place, or by granting the ability to perform prayer or by unveiling the reality of prayer. The meaning of grace (*faḍl*) is pure income, for this person will leave the *masjid* after ṣalāh to earn his living."

This is an indication towards the Qur'ānic verse:

فَإِذَا قُضِيَتِ الصَّلَوةُ فَانْتَشِرُوْا فِي الأَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللهِ

Then when the prayer is ended, disperse on the land and seek of the grace of Allāh. (al-Jumu□ah 62:10)

Allāma Sakhāwī (may Allāh have mercy on him) narrates from the ḥadīth of Sayyidunā Alī ♦ that one should confer blessings on the Noble Prophet(Sallallahu A'lihi Wassalam) when entering the *masjid*. Sayyidatunā Fāṭima narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) would confer blessings upon himself when entering the *masjid* and then say,

اللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

O Allāh, forgive my sins and open for me the doors of Your mercy.

When leaving the *masjid*, he would confer blessings upon himself once again and then say,

اللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ أَبْوَابَ فَضْلِكَ

O Allāh, forgive my sins and open for me the doors of Your grace.

Sayyidunā Anas ♦ narrates that the upon entering and leaving the *masjid,* the Noble Prophet(Sallallahu A'lihi Wassalam) would say,

بِسْمِ اللهِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ

I begin in the name of Allāh. O Allāh, confer blessings upon Muḥammad .

Sayyidunā Ibn Umar narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) taught his grandson Sayyidunā Ḥasan ♦ to confer blessings upon him and then to read the following supplication when entering the *masjid*:

اللّٰهُمَّ اغْفِرْلَنَا ذُنُوْبَنَا وَافْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ

O Allāh, forgive our sins and open for us the doors of Your mercy.

For leaving the *masjid*, he taught the following supplication:

اللّٰهُمَّ اغْفِرْلَنَا ذُنُوْبَنَا وَافْتَحْ لَنَا أَبْوَابَ فَضْلِكَ

O Allāh, forgive our sins and open for us the doors of Your grace.

Sayyidunā Abū Hurayra ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whenever one of you enters the *masjid,* he should confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and say,

اللّٰهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

O Allāh, open for me the doors of Your mercy.

When leaving the *masjid*, he should confer blessings and then say,

اللّٰهُمَّ اعْصِمْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ

O Allāh, protect me from the accursed devil.

Sayyidunā Ka□b ♦ narrates that Sayyidunā Abū Hurayra ♦ said to him, "I am going to inform you of two things; do not forget them. When you enter the *masjid*, confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and then say,

اللّٰهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

O Allāh, open for me the doors of Your mercy.

When you leave the *masjid*, confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) and say,

اللّٰهُمَّ اغْفِرْلِيْ وَاحْفَظْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ

O Allāh, forgive me and protect me from the accursed devil.”

These supplications have been narrated on the authority of many Companions and Followers (*tābiūn*). The author of *Al-Ḥiṣn al-Ḥaṣīn* has narrated many supplications for entering and leaving the *masjid* from different ḥadīths. He has narrated the following supplication from the *Sunan* of Abū Dāwūd:

أَعُوْذُ بِاللهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allāh, the Great and by His blessed countenance and His eternal kingdom from the accursed devil.

In *Al-Ḥiṣn al-Ḥaṣīn*, the author has only recorded the supplication. However, the narration of Abū Dāwūd’s *Sunan* mentions that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “When a person says this supplication, the devil says, ‘This person shall be protected from me till evening.’”

The author of *Al-Ḥiṣn al-Ḥaṣīn* continues to narrate the following supplications:

بِسْمِ اللهِ وَالسَّلامُ عَلَى رَسُوْلِ اللهِ

I begin in the name of Allāh. Peace be upon the Messenger of Allāh .

In one ḥadīth:

بِسْمِ اللهِ وَالسَّلامُ عَلَى رَسُوْلِ اللهِ
وَعَلَى سُنَّةِ رَسُوْلِ اللهِ

And (I enter) upon the sunnah of the Messenger of Allāh .

In another ḥadīth, the following supplication is narrated:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ

O Allāh, confer blessings upon Muḥammad and the family of Muḥammad .

After entering the *masjid* read:

اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِيْنَ

Peace be upon us and upon the pious servants of Allāh.

When leaving the *masjid*, confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and say,

بِسْمِ اللهِ وَالسَّلامُ عَلَى رَسُوْلِ اللهِ

In the name of Allāh. Peace be upon the Messenger of Allāh .

In another ḥadīth, the following supplication has been narrated [when leaving the *masjid*]:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ اللهُمَّ اعْصِمْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ

O Allāh, confer blessings upon Muḥammad and the family of Muḥammad .
O Allāh, protect me from the accursed devil.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(9)

Which Muslim is there who does not yearn to see the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream? Every Muslim has this desire. However, this desire increases according to one's level of love and intense devotion. The elders and saints have written their own experiences regarding many different deeds and blessings, whereby they were fortunate to see the Leader of both worlds in their dreams.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated in *Al-Qawl al-Badī* that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever confers blessings upon the soul of Muḥammad amongst all souls, upon his body amongst all bodies and upon his blessed grave amongst all graves shall see me in his dream. Whoever sees me in his dream shall see me on the Day of Judgement and I shall intercede on behalf of whoever sees me on the Day of Judgement. Whoever I intercede for will drink from my Pool and Allāh will make his body forbidden on the Hellfire." Allāma Sakhāwī (may Allāh have mercy on him) says that Abū Qāsim Bastī (may Allāh have mercy on him) has narrated this ḥadīth in his book but that he was unable to trace its source of origin. Elsewhere, he writes, "Whoever wishes to see the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream should confer the following blessings:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى

O Allāh, confer blessings upon Muḥammad just as You have commanded us to confer blessings upon him. O Allāh, confer blessings upon Muḥammad as he deserves. O Allāh, confer blessings upon Muḥammad as You love and as pleases You.

Whoever reads this an odd number of times will see the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream.

The following words should be added to:

اللهُمَّ صَلِّ عَلَى رُوْحِ مُحَمَّدٍ فِي الأَرْوَاحِ اللهُمَّ صَلِّ
عَلَى جَسَدِ مُحَمَّدٍ فِي الأَجْسَادِ اللهُمَّ صَلِّ عَلَى قَبْرِ
مُحَمَّدٍ فِي الْقُبُوْرِ

O Allāh, confer blessings upon the soul of Muḥammad amongst all souls. O Allāh, confer blessings upon the body of Muḥammad amongst all bodies. O Allāh, confer blessings upon the grave of Muḥammad amongst all graves.

Ḥakīm al-Umma Mawlānā Thānawī (may Allāh have mercy on him) writes in *Zād al-Saʿīd* that the greatest and most pleasing speciality of conferring blessings is that the lovers have been granted the vision of the Luminous Prophet(Sallallahu A'lihi Wassalam) in their dreams thereby. The saints have proven some forms of blessings very effective for this purpose.

Shaykh ʿAbdul Ḥaqq Muḥaddith Dihlawī (may Allāh have mercy on him) writes in his book *Targhīb Ahl al-Saʿāda* that whoever reads two *rakʿāts* of supererogatory prayers on the night of Friday and reads *Āyat al-Kursī* (2:255) eleven times and *Sura Ikhlāṣ* eleven times in each *rakʿāt*, and then confers the following blessings one hundred times after completing the prayer, three Fridays will not pass except that he will see the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمْ

O Allāh, confer blessings and salutations upon Muḥammad, the unlettered Prophet(Sallallahu A'lihi Wassalam) and upon his family and his Companions .

He also writes that whoever reads two *rak□āt* of prayer and reads *Sura Ikhlāṣ* twenty five times after *Sura Fātiḥa* and then confers the following blessings one thousand times after the prayer will be honoured with seeing the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream:

صَلَّى اللهُ عَلَى النَّبِيِّ الأُمِّيِّ

Allāh confer blessings upon the unlettered Prophet(Sallallahu A'lihi Wassalam) .

He says that conferring the following blessings seventy times before retiring to bed is also very effective:

اللهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بَحْرِ أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرُوْسِ مَمْلَكَتِكَ وَإِمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيْقِ شَرِيْعَتِكَ الْمُتَلَذِّذِ بِتَوْحِيْدِكَ إِنْسَانُ عَيْنِ الْوُجُوْدِ وَالسَّبَبُ فِيْ كُلِّ مَوْجُوْدٍ عَيْنُ أَعْيَانِ خَلْقِكَ الْمُتَقَدِّمُ مِنْ نُوْرِ ضِيَاءِكَ صَلَوةً تَدُوْمُ بِدَوَامِكَ وَتَبْقَى بِبَقَاءِكَ لاَ مُنْتَهَى لَهَا دُوْنَ عِلْمِكَ صَلَوةً تُرْضِيْكَ وَ تُرْضِيْهِ وَتَرْضَى بِهَا عَنَّا يَارَبَّ الْعَالَمِيْنَ

O Allāh, confer blessings upon our leader Muḥammad, the ocean of Your light, the mine of Your secrets, the spokesman of Your ḥujjah, the beauty of Your kingdom, the leader of Your assembly, the adornment of Your sovereignty, the treasure of Your mercy, the path of Your religion, the one who derives pleasure in solely worshipping You, the epicentre of all life and the cause of the entire creation, the greatest of all leaders, the foremost from Your light. Confer such blessings which remain as long as You exist and for as long as You preside, blessings which have no bounds except in Your knowledge, blessings which please You and please him and which cause You to become pleased with us, O Lord of the universe.

Shaykh Abdul Ḥaqq (may Allāh have mercy on him) has written that one should also confer the following blessings a number of times before sleeping in order to see the Prophet(Sallallahu A'lihi Wassalam) in one's dream:

اللهُمَّ رَبَّ الْحِلِّ وَالْحَرَامِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ الرُّكْنِ
وَالْمَقَامِ أَبْلِغْ لِرُوْحِ سَيِّدِنَا وَمَوْلانَا مُحَمَّدٍ مِّنَّا السَّلامَ

O Allāh, Lord of the Sacred Haram and the land beyond the Haram, Lord of the Sacred House, Lord of the Pillar and the Station [of Ibrāhīm ◆], convey our blessings and salutations upon the soul of our Leader and Master Muḥammad .

However, the greatest requirement to attain this immense blessing is for the heart to be brimming with yearning, and to refrain from all inner and outer sins.

In *Al-Nawādir*, the Shaykh of all shaykhs *Quṭb al-Irshād* Shāh Waliyullāh Dihlawī (may Allāh have mercy on him) has written many different practices of Sayyidunā Khiḍr ◆ from numerous shaykhs of *taṣawwuf* and the *Abdāl.* Although these practices are disputed through the ḥadīth perspective, they are not a matter of jurisprudence wherein proof or evidence is needed; they are merely glad-tidings and dreams.

From amongst these, he writes that one of the *Abdāl* requested Sayyidunā Khiḍr ◆ to inform him of a practice he can perform at night. Sayyidunā Khiḍr ◆ told this saint, "Remain engaged in supererogatory prayers between *maghrib* and *ishā* prayers and do not talk to anyone during this time. Perform these prayers in sets of two *rakāts*, reciting *Surah Fātiḥa* once and *Surah Ikhlāṣ* three times in each *rakāt*. Return home after *ishā* prayers without talking to anyone and perform two *rakāts* at home. In each *rakāt*, read *Surah Fātiḥah* once and *Surah Ikhlāṣ* seven times. After completing the prayer, go into prostration, read *istighfār* seven times, confer blessings seven times and read the following seven times:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلاَ إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ وَلاَ حَوْلَ
وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْمِ

Glory be to Allāh, all praises are due to Allāh. There is none worthy of worship besides Allāh. Allāh is the greatest, and there is neither power to do good nor strength to refrain from evil except through Allāh Most Great.

Then lift your head from prostration, raise your hands in supplication and then say:

يَاحَيُّ يَاقَيُّوْمُ يَاذَا الْجَلاَلِ وَالإِكْرَامِ يَاإِلَهَ الأَوَّلِيْنَ وَالآخِرِيْنَ
يَارَحْمَانَ الدُّنْيا وَالآخِرَةِ وَرَحِيْمَهُمَا يَارَبِّ يَارَبِّ يَارَبِّ يَااللهُ
يَااللهُ يَااللهُ

O Ever-Living, Self-Subsistent, O Owner of Majesty and Nobility! O Deity of the first and last! O Most Beneficent and Most Merciful in this life and the Hereafter! O my Lord, O my Lord, O my Lord! O Allāh, O Allāh, O Allāh!

Thereafter, stand up whilst having your hands still raised and repeat this supplication. Return to prostration and say this supplication once more. Lie on your right side facing the *qibla* and continue conferring blessings until you fall asleep. Whoever is steadfast on this practice with conviction and sincerity will surely see the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream before death."

Some people have found this to be very effective. They have seen themselves entering Paradise and seeing the Noble Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them) and the Leader of Both Worlds , being fortunate enough to converse with them too.

This practice has many other virtues, which we will not mention for the sake of brevity. Various other practices have been narrated from Pīrane Pīr [Shaykh Abdul Qādir Jīlānī] (may Allāh have mercy on him).

Allāma Damīrī (may Allāh have mercy on him) writes in *Ḥayāt al-Ḥaywān* that whoever writes the following on a piece of paper thirty five times after Friday prayers in the state of ablution and keeps this paper with him, Allāh will grant him the ability to do good, aid him with blessings and save him from the whisperings of the devil. If he looks carefully at this piece of paper at the time of sunrise daily whilst conferring blessings at the same time, he will see the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream frequently.

مُحَمّدٌ رَسُوْلُ اللهِ أَحْمَدُ رَسُوْلُ اللهِ

Muḥammad is the Messenger of Allāh . Aḥmad is the Messenger of Allāh .

Two important points: Seeing the Noble Prophet(Sallallahu A'lihi Wassalam) in one's dream is undeniably an immense fortune. However, two important points must be borne in mind. The first is that which Shaykh Thānawī (may Allāh have mercy on him) has mentioned in *Nashr al-Ṭīb*.

Know that for the person not privileged to have seen the Prophet(Sallallahu A'lihi Wassalam) in the state of being awake, seeing him in a dream instead is a source of solace from Allāh, and this in itself is a great favour and immense treasure. One's own effort has no part to play in attaining this fortune; it is purely a gift. How aptly does the poet say:

ایں سعادت بزور بازو نیست   تا نہ بخشد خدائے بخشندہ

This fortune cannot be achieved through one's own strength, as long as Allāh does not bestow this favour.

The lives of thousands ended in this pity. However, in most cases this does occur through abundantly conferring blessings, complete emulation of the *Sunna* and overwhelming love. On the other hand, because it is not guaranteed one should not become upset or aggrieved if one does not see him. Wisdom for some lies in not seeing him. The lover is only concerned with the pleasure of the beloved, irrespective of whether this in communion with the beloved or in . The poet says:

أُرِيْدُ وِصَالَهُ وَيُرِيْدُ هَجْرِيْ   فَأَتْرُكُ مَا أُرِيْدُ لِمَا يُرِيْدُ

I seek his communion whereas the beloved wishes to remain distant from me. Thus, I leave my desire for what my beloved desires.

The knower of Allāh, Sheyrāzi (may Allāh have mercy on him) says:

فراق ووصل چه باشد رضاء دوست طلب

که حیف باشد ازوغیر او تمنائے

What are communion and separation when it is the pleasure of the beloved you seek? It is unjust to seek anything besides the beloved's pleasure.

This also clarifies that it is insufficient to see the Noble Prophet(Sallallahu A'lihi Wassalam) in one's dream if one is not pleasing him through obedience. Were there not countless people who physically saw the Noble Prophet(Sallallahu A'lihi Wassalam) but who were in reality separated whereas others like Uways Qarnī (may Allāh have mercy on him) were physically distant but spiritually close? Many people used to see the Noble Prophet(Sallallahu A'lihi Wassalam) all the time but were destined to the Hellfire due to their disbelief and hypocrisy.

Uways Qarnī (may Allāh have mercy on him) was a famous Follower and from the prominent *Ṣūfīs*. He accepted Islam during the era of the Noble Prophet(Sallallahu A'lihi Wassalam) but was unable to meet him since he was preoccupied in serving his mother. Despite this, the Noble Prophet(Sallallahu A'lihi Wassalam) made mention of him to his Companions ⍄ and instructed that they request him to seek forgiveness on their behalf were they to meet him.

In one narration, Sayyidunā □Umar ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said regarding Uways (may Allāh have mercy on him), "If he takes an oath upon something, Allāh will definitely fulfil it. Ask him to seek forgiveness on your behalf."

گو تھے اویس دور مگر ہوگئے قریب

بو جہل تھا قریب مگر دور ہوگیا

Although Uways (*may Allāh have mercy on him*) *was distant, he became near to the Prophet(Sallallahu A'lihi Wassalam) .*
Abū Jahl was physically close but became distant from the Prophet(Sallallahu A'lihi Wassalam)'s proximity.

The second point to be noted is that whoever sees the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream has most certainly and without doubt seen him. It is established through authentic narrations that Allāh has not given Satan the ability to make himself appear in a person's dream as the Noble Prophet(Sallallahu A'lihi Wassalam) in any way, neither by saying that he is the Noble Prophet(Sallallahu A'lihi Wassalam) nor can the person seeing the dream be led to believe that Satan is (Allāh forbid) the Messenger of Allāh . This is out of the question.

However, if the person seeing the Noble Prophet(Sallallahu A'lihi Wassalam) does not see him in original appearance but rather sees him in a state unbefitting his auspicious status, this is a defect on the part of the person seeing the dream. If a person wears glasses of red, green or black-coloured lenses, everything seen through will appear in the same colour. Likewise, a person who has cross-vision will see everything as double. If a person looks at his reflection in something distorted, his face will seem extremely long or extremely wide to the extent that this person will laugh at his own reflection.

In the same way, if one hears the Noble Prophet(Sallallahu A'lihi Wassalam) saying something contrary to the *Sharī□a* in a dream, it will need correct

interpretation. It is impermissible to act accordingly in defiance of the *Sharī□a*, regardless of how great a shaykh and leader has seen the dream.

If a person sees the Noble Prophet(Sallallahu A'lihi Wassalam) instructing or consenting to an impermissible action, it is in reality a reprimand and not an order, just as a father prevents his child from a wrong action when the child does not take heed by saying, "Carry on doing it." In other words, the child shall be reprimanded if he persists. Understanding this i.e. the science of dream interpretation (*ta□bīr*) is an intricate skill.

It is written in *Ta□ṭīr al-Anām fī Ta□bīr al-Manām*, "A person saw an angel in his dream who was telling him, 'Your wife is attempting to poison you with the help of one of your friends.' Someone interpreted the dream to mean his wife was committing adultery with his friend and it turned out to be true." Many incidents are mentioned in the books of this science.

It is written in *Maẓāhire Ḥaqq* that Imām Nawawī (may Allāh have mercy on him) has said that the truth is that the one who sees the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream has undoubtedly seen him, regardless of whether the Noble Prophet(Sallallahu A'lihi Wassalam) is seen in his original appearance or otherwise. The difference in his appearance will be according to the perfection or deficiency of the person seeing the dream. Whoever sees the Noble Prophet(Sallallahu A'lihi Wassalam) in a pleasant form has seen so due to his perfection in faith. Whoever sees the opposite is defective in his faith. Likewise, seeing him as old, young, pleased or unhappy all depend upon the condition of the person seeing the dream. Thus, seeing the Noble Prophet(Sallallahu A'lihi Wassalam) is a measure to determine the state of the person seeing the dream.

This contains a beneficial principle for the seekers whereby they can discern their inner condition and seek treatment thereafter. On this basis, some scholars say that whatever one hears the Noble Prophet(Sallallahu A'lihi Wassalam) saying in one's dream should be weighed against the established *sunna*. If it complies with the *sunnah*, it is correct. If it contradicts the *sunna*, it is due to a deficiency in this person's hearing. Thus, the Noble Prophet(Sallallahu A'lihi Wassalam)'s vision in one's dream and all that one hears or sees is true; any inconsistency therein is from you.

Shaykh ʿAlī Muttaqī (may Allāh have mercy on him) narrates that a *Ṣūfī* from Morocco saw the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream instructing him to consume alcohol. In order to dispel this objection, he consulted many scholars to ascertain the reality of the matter. Every scholar explained a possible meaning to the dream.

Shaykh Muḥammad ʿArāt (may Allāh have mercy on him) was a scholar of Madīna who meticulously acted upon the *sunna*. When this question was posed to him, he said, "It is not as he has heard. The Noble Prophet(Sallallahu A'lihi Wassalam) said to him, 'Do not drink alcohol.' He mistook this as an order to drink." (I have written this with conciseness).

Just as it is possible that the person seeing the dream misheard the Noble Prophet(Sallallahu A'lihi Wassalam) and took his prohibition to be an order, it is also quite possible (as I previously mentioned) that the Noble Prophet(Sallallahu A'lihi Wassalam) did actually say, "Drink alcohol," and that this was a reprimand. This kind of difference due to a change in tone of speech is quite common.

The eighth station on the railway line between Saharanpur and Delhi is Khatawli. I vividly remember that when I used to pass this station during my initial studies of syntax (*naḥw*) and etymology (*ṣarf*) as a child, the many possible meanings to this name would occupy my thoughts for a long time.
(This has previously been mentioned in brief in the *Virtues of Ḥajj* and *Khaṣā'ile Nabawī,* the Urdu commentary of *Shamā'il al-Tirmidhī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(10)

Ḥakīm al-Umma Shaykh Thānawī (may Allāh have mercy on him) has written forty ḥadīths of blessings and salutations in *Zād al-Sa□īd*, and he has also written them in *Nashr al-Ṭīb* without reference to their source of origin. These ḥadīths are being related in this book with their translation, in order to attain the blessings which Shaykh Thānawī (may Allāh have mercy on him) has mentioned.

He writes in *Zād al-Sa□īd*, "There are hundreds of different wordings narrated from the scholars. *Dalā'il al-Khayrāt* is an example of this. However, I am only writing forty of those that are narrated in the *marfū□* ḥadīths (directly ascribed to the Prophet(Sallallahu A'lihi Wassalam)), be they the direct words of the Noble Prophet(Sallallahu A'lihi Wassalam) or those of a Companion ♦ [which will still be considered as *marfū□* where it is inconceivable that a Companion related it on his own part]. Twenty-five of them are of blessings and fifteen of salutations. Thus, this collection of blessings and salutations is also a compilation of forty ḥadīths. There are glad-tidings for a person who conveys forty ḥadīths on matters of religion to the followers of the Noble Prophet(Sallallahu A'lihi Wassalam) that this person shall be resurrected with the scholars on the Day of Judgement and the Noble Prophet(Sallallahu A'lihi Wassalam) will intercede on his behalf.

It is evident that conferring blessings and salutations is a matter of religion since it is an order of Allāh. Thus, twofold reward is hoped for in this collection; reward for blessings and salutations and reward for propagating the ḥadīths. Two verses of the Qur'ān, the general wording of which comprises blessings upon the Prophet(Sallallahu A'lihi Wassalam) , shall be written before the ḥadīths in order to gain the blessings of the Qur'ān. If a person reads these daily, he shall receive all the virtues and blessings that are narrated for each individual blessing and salutation."

(صيغ قراني)

[١] سَلامٌ عَلَى عِبَادِهِ الَّذِيْنَ اصْطَفَى

[٢] سَلامٌ عَلَى الْمُرْسَلِيْنَ

(صيغ صلوة)

[١] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ وَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

[٢] اللهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الْقَآئِمَةِ وَالصَّلٰوةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّى رِضًا لاَ تَسْخَطُ بَعْدَهُ أَبَدًا

[٣] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ

وَ الـْمُسْلِمِيْنَ وَ الـْمُسْلِمَاتِ

[٤] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّارْحَمْ مُّحَمَّدًا وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْـرَاهِيْمَ وَعَلَى آلِ إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٥] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلـى آلِ إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٦] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ وَ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٧] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٨] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْـرَاهِيْمَ وَ عَلَى آلِ إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ وَ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٩] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْـرَاهِيْمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْـرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٠] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١١] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ فِي الْعَالَمِيْنَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٢] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ أَزْوَاجِهِ وَ ذُرِّ يَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَّأَزْوَاجِهِ وَ ذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٣] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٤] اللهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٥] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ

[١٦] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٧] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّ بَارِكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ وَّارْحَمْ مُّحَمَّدًا وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ فِي الْعَالَمِيْنَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٨] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ ، اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[١٩] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ

[٢٠] اللهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَ بَارِكْ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٢١] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ ،

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُوْنُ لَكَ رِضًى وَلَهُ جَزَآءً وَّلِحَقِّهِ أَدَآءً وَّ اَعْطِهِ الْوَسِيْلَة وَالْفَضِيْلَة وَالْمَقَامَ الْمَحْمُوْدَ الَّذِيْ وَعَدْتَّهُ وَ اجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَ اجْزِهِ أَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُوْلاً عَنْ أُمَّتِهِ، وَ صَلِّ عَلَى جَمِيْعِ إِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَ الصَّالِحِيْنَ يَاأَرْحَمَ الرَّاحِمِيْنَ

[٢٢] اللهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ، وَبَارِكْ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٢٣] اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ، اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ، صَلَوَاتُ اللهِ وَصَلَوَاتُ الْمُؤْمِنِيْنَ عَلَى مُحَمَّدِنِ النَّبِيِّ الأُمِّيِّ

[٢٤] اللهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَارَكَاتِكَ عَلَى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، وَ بَارِكْ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

[٢٥] وَصَلَّى اللهُ عَلَى النَّبِيِّ الأُمِّيِّ

(صيغ السلام)

[٦٢] اَلتَّحِيَّاتُ لِلهِ وَ الصَّلَوَاتُ وَالطَّيِّبَاتُ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

[٢٧] اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَ عَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

[٢٨] اَلتَّحِيَّاتُ لِلهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

[٢٩] اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلهِ ، سَلامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، سَلامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

[٣٠] بِسْمِ اللهِ وَ بِاللهِ، اَلتَّحِيَّاتُ لِلهِ وَ الصَّلَوَاتُ وَالطَّيِّبَاتُ ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، أَسْأَلُ اللهَ الْجَنَّةَ وأَعُوْذُ بِاللهِ مِنَ النَّارِ

[٣١] اَلتَّحِيَّاتُ الزَّاكِيَاتُ لِلهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

[٣٢] بِسْمِ اللهِ وَبِاللهِ خَيْرِ الأَسْمَاءِ، اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ ، أَرْسَلَهُ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا، وَأَنَّ السَّاعَةَ آتِيَةٌ لاَّ رَيْبَ فِيْهَا ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، اللهُمَّ اغْفِرْلِيْ وَاهْدِنِي

[٣٣] اَلتَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلْكُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

[٣٤] بِسْمِ اللهِ، اَلتَّحِيَّاتُ لِلهِ الصَّلَوَاتُ لِلهِ الزَّاكِيَاتُ لِلهِ ، اَلسَّلامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، شَهِدْتُّ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ شَهِدْتُّ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

[٣٥] اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لِلهِ، أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

[٣٦] اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لِلهِ، أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللهِ وَ رَسُوْلُهُ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

[٣٧] اَلتَّحِيَّاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

[٣٨] اَلتَّحِيَّاتُ لِلهِ الصَّلَوَاتُ الطَّيِّبَاتُ، اَلسَّلامُ عَلَيْكَ أَيُّــهَا النَّبِيُّ وَرَحْمَةُ اللهِ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

[٣٩] اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيُّــهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

[٤٠] بِسْمِ اللهِ وَالسَّلامُ عَلَى رَسُوْلِ اللهِ

FORTY ṢĀLĀT AND SALĀM TRANSLATION

(Qur’ānic Verses)

(1) Peace be upon His chosen servants.

(2) Peace be upon the Messengers.

(Aḥādīth of *Ṣalāt*)

(1) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad and grant him the station of proximity with You.

(2) O Allāh, Lord of this lasting call and this beneficial prayer, confer blessings upon Muḥammad and become pleased with me so that You are never displeased with me thereafter.

(3) O Allāh, confer blessings upon Muḥammad, Your bondsman and Your messenger and confer blessings upon the believing men and women, and the Muslim men and women.

(4) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad, and bless Muḥammad and the family of Muḥammad, and shower Your mercy upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings, blessed and showered mercy upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(5) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(6) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. And bless Muḥammad and the family of Muḥammad in the manner You blessed the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(7) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(8) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. And bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(9) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm. And bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(10) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(11) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad in the manner You blessed the family of Ibrāhīm in all the worlds. Verily, You are the Praiseworthy, the Majestic.

(12) O Allāh, confer blessings upon Muḥammad, his wives and his offspring in the manner you conferred blessings upon the family of Ibrāhīm. And bless Muḥammad, his wives and his offspring in the manner You blessed the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(13) O Allāh, confer blessings upon Muḥammad and upon his wives and his offspring in the manner you conferred blessings upon the family of Ibrāhīm. And bless Muḥammad, and bless his wives and his offspring in the manner You blessed the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(14) O Allāh, confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) Muḥammad, his wives who are the Mothers of the Believers, his offspring and the people of his household in the manner you conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(15) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm. And shower Your mercy upon Muḥammad and the family of Muḥammad in the manner You showered mercy upon Ibrāhīm and the family of Ibrāhīm.

(16) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, shower Your mercy upon Muḥammad and upon the family of Muḥammad in the manner You showered mercy upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, shower Your compassion upon Muḥammad and upon the family of Muḥammad in the manner You showered Your compassion upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bestow peace upon Muḥammad and upon the family of Muḥammad in the manner You bestowed peace upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(17) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad and bless and bestow peace upon Muḥammad and upon the family of Muḥammad. And shower Your mercy upon Muḥammad and the family of Muḥammad in the manner You conferred blessings, blessed and showered mercy upon Ibrāhīm and upon the family of Ibrāhīm in all the worlds. Verily, You are the Praiseworthy, the Majestic.

(18) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed

the family of Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(19) O Allāh, confer blessings upon Muḥammad, Your bondsman and Your messenger, in the manner You conferred blessings upon the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad in the manner You blessed the family of Ibrāhīm.

(20) O Allāh, confer blessings upon the unlettered Prophet(Sallallahu A'lihi Wassalam) Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm. And bless the unlettered Prophet(Sallallahu A'lihi Wassalam) Muḥammad in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(21) O Allāh, confer blessings upon Muḥammad, Your bondsman and Your messenger, the unlettered Prophet(Sallallahu A'lihi Wassalam) and upon the family of Muḥammad. O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad, blessings which please You and which are a reward for him and which truly fulfil his rights. And grant him *al-Wasīla* and al-Faḍīla and al-Maqām al-Maḥmūd which You have promised him. Reward him on our behalf with a reward he is deserving of and reward him with the best You have ever rewarded a Prophet(Sallallahu A'lihi Wassalam) on behalf of his people and a messenger on behalf of his followers. Confer blessings upon all his brothers from amongst the Prophet(Sallallahu A'lihi Wassalam)s and the righteous, O Most Merciful of those who show mercy.

(22) O Allāh, confer blessings upon the unlettered Prophet(Sallallahu A'lihi Wassalam) Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and upon the family of Ibrāhīm. And bless the unlettered Prophet(Sallallahu A'lihi Wassalam) Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(23) O Allāh, confer blessings upon Muḥammad and upon the people of his household in the manner You conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, confer blessings upon us together with them. O Allāh, bless Muḥammad and the people of his household in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless us together with them. May the blessings of Allāh and the blessings of the believers be upon the unlettered Prophet(Sallallahu A'lihi Wassalam) Muḥammad.

(24) O Allāh, bestow your blessings, mercy and abundance upon Muḥammad and the family of Muḥammad in the manner you bestowed upon the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. And bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(25) May Allāh confer blessings upon the unlettered Prophet(Sallallahu A'lihi Wassalam).

Aḥādīth of *Salām*

(26) All verbal forms of worship are for Allāh, and all bodily worship and all monetary devotions. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

(27) All verbal forms of worship, all monetary devotions and all bodily forms of worship are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none

worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

(28) All verbal forms of worship are for Allāh, and all monetary devotions and all bodily forms of worship are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh, Alone without partner, and I bear witness that Muḥammad is His bondsman and His messenger.

(29) All verbal forms of worship, most blessed, all bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

(30) I begin with Allāh's name and with Allāh's assistance. All verbal forms of worship, all bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger. I ask Allāh for Paradise and I seek His refuge from the Hellfire.

(31) All verbal forms of worship and all pure actions are for Allāh. All bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

(32) I begin with the name of Allāh and with Allāh's assistance, whose name is the best of all names. All verbal forms of worship, all monetary devotions and all forms of bodily worship are for Allāh. I bear witness that there is none worthy of worship besides Allāh, Alone without partner, and I bear witness that Muḥammad is His bondsman and His messenger. He has sent him with the truth as a bearer of glad-tidings and as a warner. And I bear witness that the Final Hour is coming without a doubt. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. O Allāh, forgive me and guide me.

(33) All verbal forms of worship and all monetary devotions are for Allāh. And all bodily worship and total dominion belongs to Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings.

(34) I begin in the name of Allāh. All verbal forms of worship are for Allāh, all bodily worship is for Allāh, and all pure actions are for Allāh. Peace be upon the Prophet(Sallallahu A'lihi Wassalam), and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I have borne witness that there is none worthy of worship besides Allāh and I have borne witness that Muḥammad is the Messenger of Allāh.

(35) All verbal forms of worship, all monetary devotions, all bodily worship and all pure actions are for Allāh. I bear witness that there is none worthy of worship besides Allāh, Alone without partner, and that Muḥammad is His bondsman and His messenger. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh.

(36) All verbal forms of worship, all monetary devotions, all bodily worship and all pure actions are for Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is the bondsman of Allāh and His messenger. Peace be upon you, O Prophet(Sallallahu A'lihi

Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh.

(37) All verbal forms of worship and all forms of bodily worship are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh.

(38) All verbal forms of worship are for Allāh, and all forms of bodily worship and monetary devotions are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

(39) All verbal forms of worship, most blessed, all bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet(Sallallahu A'lihi Wassalam) and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is the Messenger of Allāh.

(40) I begin in the name of Allāh, and peace be upon the Messenger of Allāh.

CHAPTER THREE: WARNINGS FOR NOT CONFERRING BLESSINGS AND SALUTATIONS

(1)

عَنْ كَعْبٍ بْنِ عُجْرَةَ ♦ قَالَ قَالَ رَسُوْلُ اللهِ اُحْضُرُوْا الْمِنْبَرَ فَحَضَرْنَا فَلَمَّا ارْتَقَى دَرَجَةً قَالَ آمِيْنَ ثُمَّ ارْتَقَى الثَّانِيَةَ فَقَالَ آمِيْنَ ثُمَّ ارْتَقَى الثَّالِثَةَ فَقَالَ آمِيْنَ فَلَمَّا نَزَلَ قُلْنَا يَارَسُوْلَ اللّٰهِ قَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئاً مَا كُنَّا نَسْمَعُهُ فَقَالَ إِنَّ جِبْرِيْلَ عَرَضَ لِيْ فَقَالَ بَعُدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ قُلْتُ آمِيْنَ فَلَمَّا رَقِيْتُ الثَّانِيَةَ قَالَ بَعُدَ مَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِيْنَ فَلَمَّا رَقِيْتُ الثَّالِثَةَ قَالَ بَعُدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكِبَرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلاَهُ الْجَنَّةَ قُلْتُ آمِيْنَ

رواه الحاكم وقال صحيح الإسناد والبخاري في بر الوالدين وابن حبان في صحيحه وغيرهم وذكرهم السخاوي

Sayyidunā Ka□b ibn □Ujra ♦ says, "The Messenger of Allāh once said, 'Come close to the pulpit.'
We gathered around the Prophet(Sallallahu A'lihi Wassalam) . When the Prophet(Sallallahu A'lihi Wassalam) ascended the first step of the

pulpit, he said, '*Āmīn*.'

He then ascended the second step and said, '*Āmīn*.' He finally ascended the third step and said, '*Āmīn*' once again. Once he had finished the sermon and descended the pulpit, we said, 'O Messenger of Allāh , today we heard you say something which we have never heard you say before.'

The Prophet(Sallallahu A'lihi Wassalam) said, 'Jibrīl ◆ came to me and said, 'May that person be destroyed who witnesses the month of Ramaḍān and does not have his sins forgiven.'

I said, '*Āmīn*.'

When I ascended the second step, he said, 'May that person be destroyed in whose presence you are mentioned and who does not confer blessings upon you.'

I said, '*Āmīn*.'

When I ascended the third step, Jibrīl ◆ said, 'May that person be destroyed who finds both of his parents or either one of them in old age and they do not gain him entry into Paradise.'

I said, '*Āmīn*.'"

This narration has been discussed previously in the *Virtues of Ramaḍān*. Therein, it was written that Sayyidunā Jibrīl ◆ cursed three people and the Noble Prophet(Sallallahu A'lihi Wassalam) said *āmīn* upon all three curses. Firstly, the curse of an angel as great as Sayyidunā Jibrīl ◆ was sufficient in itself and the intensity of the curse through the Noble Prophet(Sallallahu A'lihi Wassalam)'s *āmīn* is quite evident. May Allāh, by His grace, grant us the ability to refrain from all three accursed acts and protect us from these sins, for what uncertainty can there possibly be in destruction [through these actions]? Some narrations of *Al-*

Durr al-Manthūr say that Sayyidunā Jibrīl ◆ instructed the Noble Prophet(Sallallahu A'lihi Wassalam) to say *āmīn* to which he then said *āmīn*, showing even more emphasis.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated numerous ḥadīths of the same subject. Sayyidunā Mālik bin Ḥuwayrith ♦ narrates that the Noble Messenger once ascended the pulpit. When he placed his foot on the first step of the pulpit, he said *āmīn*. On the second step, he repeated *āmīn* and on the third step, he said *āmīn* once again. He then said, "Jibrīl ◆ came to me and said, 'O Muḥammad ! May Allāh destroy the person who witnesses the month of *Ramaḍān* and does not attain forgiveness.'
I said, '*Āmīn*.'
Jibrīl ◆ then said, 'May Allāh destroy the person who finds both of his parents or one of them in old age and despite this, enters the Hellfire (by displeasing them).'
I said, '*Āmīn*.'
He then said, 'May Allāh destroy the person in whose presence your blessed name is mentioned and who does not confer blessings upon you.'
I said, '*Āmīn*.'"

This has also been narrated on the authority of Sayyidunā Anas ♦. He narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) ascended the first step of the pulpit and said *āmīn*. He then ascended the second step and said *āmīn* and on the third step, he said *āmīn* once again.
The Companions ⍓ asked, "O Messenger of Allāh , why did you say *āmīn*?"
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "Jibrīl ◆ came to me and said, 'May that person be disgraced (literally 'may his nose rub in soil') who finds both of his parents or one of them in old age but they do not enter him into Paradise.'
I said, '*Āmīn*.'

Jibrīl ◆ said, 'May that person be disgraced who witnesses the month of *Ramaḍān* and is unable to attain forgiveness for his sins.'
I said, '*Āmīn*.'
He then said, 'May that person be disgraced in whose presence your blessed name is mentioned and who does not confer blessings upon you.'
I said, '*Āmīn*.'"

The same incident has also been narrated on the authority of Sayyidunā Jabir ♦. After the Noble Prophet(Sallallahu A'lihi Wassalam) said *āmīn* thrice on the pulpit and the Companions ⍓ enquired regarding this action, the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Jibrīl ◆ came to me and said, 'May that person be struck with misfortune who witnesses the month of Ramad}ān and does not attain forgiveness by the end of the month.'
I said, '*Āmīn*.'
He then said, 'May that person be struck with misfortune who finds both of his parents or one of them in old age and they are unable to enter him into Paradise.'
I said, '*Āmīn*.'
He went on to say, 'May that person be struck with misfortune in whose presence your blessed name is mentioned but fails to confer blessings upon you.'
I said, '*Āmīn*.'"

Sayyidunā Ammār ibn Yāsir ♦ also narrates the same ḥadīth except that after every curse, Sayyidunā Jibrīl ◆ instructed the Noble Prophet(Sallallahu A'lihi Wassalam) to say *āmīn*. Sayyidunā Ibn Masūd ♦ also narrates the same ḥadīth.

Sayyidunā Ibn Abbās ⍓ also narrates the same incident with more severe wording. The Noble Prophet(Sallallahu A'lihi Wassalam) said, "Jibrīl ◆ came to me and said, 'He in whose presence you are mentioned but does not confer

blessings upon you shall enter the Hellfire. May Allāh destroy and annihilate such a person.'
I said, '*Āmīn*.'"

The same is reported regarding displeasing one's parents and not attaining forgiveness in *Ramaḍān*. Abū Dharr, Buraydah and Abū Hurayra □ also narrate ḥadīths of the same subject. The narration of Sayyidunā Abū Hurayra ♦ also states that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Jibrīl ◆ told me to say *āmīn* to which I said *āmīn*."

This has also been narrated on the authority of Sayyidunā Jābir bin Samura ♦. Sayyidunā □Abdullāh bin Ḥārith ♦ also narrates the same ḥadīth in which this curse is repeated. Sayyidunā Jibrīl ◆ said therein, "May Allāh destroy that person in whose presence your name is mentioned and who does not confer blessings upon you. May Allāh destroy such a person."

Sayyidunā Jābir ♦ narrates in another ḥadīth that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever hears my name being mentioned and does not confer blessings upon me is most wretched." There are many more grave warnings mentioned in the ḥadīths.

□Allāma Sakhāwī (may Allāh have mercy on him) has summarised the ḥadīths warning those who fail to confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) when hearing his name. He says, "Such a person has been cursed with destruction and been forewarned of misfortune, having strayed from the path to Paradise and of entry into the Hellfire. This person is also an oppressor and the most miserly of people. Many warnings have been mentioned for gatherings in which blessings are not conferred upon the Noble Prophet(Sallallahu A'lihi Wassalam) . The person who does not confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) is not unsound of faith and will be unable to

see the luminous face of the Noble Messenger .” Thereafter, he narrates all the ḥadīths containing these warnings.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(2)

عَنْ عَلِيٍّ ♦ عَنِ النَّبِيِّ قَالَ الْبَخِيْلُ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

رواه النسائي والبخاري في تاريخه والترمذي وغيرهم بسط طرقه السخاوي

Sayyidunā Alī ♦ narrates that the Messenger of Allāh said, "The miser is he in whose presence I am mentioned and who fails to confer blessings upon me."

How beautiful a couplet Allāma Sakhāwī (may Allāh have mercy on him) narrates:

مَنْ لَمْ يُصَلِّ عَلَيْهِ إِنْ ذُكِرَ اسْمُهُ   فَهُوَ الْبَخِيْلُ وَزِدْهُ وَصْفَ جَبَانِ

He who fails to confer blessings upon him when his blessed name is mentioned is surely a miser and indeed, most cowardly.

The subject of the aforementioned ḥadīth has been narrated on the authority of many Companions in many ḥadīths. Allāma Sakhāwī (may Allāh have mercy on him) narrates on the authority of Sayyidunā Ḥasan ♦ that the Noble

Messenger said, “It is sufficient for the miserliness of a person that he does not confer blessings upon me when I am mentioned in his presence.”

Sayyidunā Ḥusayn ♦ also narrates that the Noble Messenger said, “The miser is he who does not confer blessings upon me when my name is mentioned.”

The same ḥadīth has been narrated on the authority of Sayyidunā Abū Hurayra ♦ wherein it is said, “The absolute miser is he in whose presence I am mentioned and then fails to confer blessings upon me.” Sayyidunā Anas ♦ also narrates that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “The miser is he who does not confer blessings upon me when my name is mentioned.”

In another ḥadīth, the Noble Prophet(Sallallahu A’lihi Wassalam) is reported to have said, “Shall I not inform you of the greatest miser? Shall I not inform you of the most helpless person? It is the person in whose presence my name is mentioned but who does not confer blessings upon me.”

Sayyidatunā Ā’isha narrates an incident, at the end of which the Noble Prophet(Sallallahu A’lihi Wassalam) is reported to have said, “Destruction is for he who will not see me on the Day of Judgement.”
She enquired, “Who will not see you on the Day of Judgement?”
The Noble Prophet(Sallallahu A’lihi Wassalam) replied, “The miser.”
She further asked, “Who is the miser?”
The Noble Prophet(Sallallahu A’lihi Wassalam) said, “He who hears my name and does not confer blessings upon me.”

Sayyidunā Jābir ♦ also narrates that the Noble Prophet(Sallallahu A’lihi Wassalam) said, “It is sufficient for a person’s stinginess that I am mentioned in his presence and he does not confer blessings upon me.” Ḥasan Baṣrī (may Allāh

have mercy on him) also narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "It is sufficient for a person's miserliness that I am mentioned in his presence and he does not confer blessings upon me."

Sayyidunā Abū Dhar Ghifārī ♦ narrates, "I was once present in the gathering of the Noble Prophet(Sallallahu A'lihi Wassalam) . The Noble Prophet(Sallallahu A'lihi Wassalam) asked the Companions ⍓, "Shall I not inform you of the stingiest amongst people?"
The Companions ⍓ replied, "Yes, indeed."
The Noble Prophet(Sallallahu A'lihi Wassalam) said, "The person in whose presence my name is mentioned and does not confer blessings upon me is the stingiest of all people."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(3)

عَنْ قَتَادَةَ مُرْسَلاً قَالَ قَالَ رَسُوْلُ اللهِ مِنَ الْجَفَاءِ أَنْ أُذْكَرَ عِنْدَ رَجُلٍ فَلاَ يُصَلِّيْ عَلَيَّ

أخرجه النميري ورواته ثقات قاله السخاوي

Qatāda (may Allāh have mercy on him) narrates that the Messenger of Allāh said, "It is an act of oppression that I am mentioned in a person's presence and this person then fails to confer blessings upon me."

What doubt can there be in the oppression of he who does not confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) in spite of his countless favours? It is written

in *Tadhkira al- Rashīd*, the biography of *Quṭb al-Aqṭāb* Mawlānā Gangohī (may Allāh have mercy on him), that he would usually instruct his disciples to confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) at least three hundred times daily and no less than one hundred times if this was not possible. He would say, "The favour of the Noble Messenger of Allāh is immense. It is then indeed an act of disloyalty that a person is miserly in conferring blessings upon him."

The respected Shaykh preferred the blessings conferred in prayer the most, followed by those words of blessings and salutations narrated in the ḥadīths. He did not generally approve of those written by others such as *Durūd Tāj*, *Durūd Lakkhī* etc. He even declared some of them to be impermissible, since the wording could possibly imply an incorrect meaning.

Allāma Sakhāwī (may Allāh have mercy on him) says that the meaning of *jafā'* [in the ḥadīth narrated by Qatāda] is to disregard keeping good relations, callousness of temperament and it is used to denote distance from the Noble Messenger .

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

(4)

عَنْ أَبِي هُرَيْرَةَ ♦ عَنِ النَّبِيِّ قَالَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوْا اللَّهَ تَعَالَى فِيْهِ وَلَمْ يُصَلُّوْا عَلَى نَبِيِّهِمْ إِلاَّ كَانَ عَلَيْهِمْ مِنَ اللَّهِ تِرَةً يَوْمَ الْقِيَامَةِ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

رواه أحمد وأبو داود وغيرهما بسطه السخاوي

Sayyidunā Abū Hurayrah ♦ narrates that the Noble

Prophet(Sallallahu A'lihi Wassalam) said, "No people assemble in any gathering wherein they do not remember Allāh and confer blessings upon their Prophet(Sallallahu A'lihi Wassalam) except that this gathering will be a burden for them on the Day of Judgement. If Allāh wills, He will punish them and if He wills, He will forgive them."

In a similar ḥadīth, Sayyidunā Abū Hurayra ♦ narrates that whenever people congregate and end their gathering without the remembrance of Allāh and without conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) , they shall be regretful until the Day of Judgement.

In another ḥadīth, whenever people congregate and blessings are not conferred upon the Noble Prophet(Sallallahu A'lihi Wassalam) in this gathering, it shall be a burden for them.

Sayyidunā Abū Umāma ♦ also narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whenever people congregate and arise from their gathering without remembering Allāh and conferring blessings upon the Messenger , they shall find this gathering to be a burden on the Day of Judgement."

Sayyidunā Abū Sa□īd Khudrī ♦ also narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whenever a people sit in a gathering and end their gathering without conferring blessings upon the Prophet(Sallallahu A'lihi Wassalam) , they shall be remorseful on seeing the reward of these blessings even though they may enter Paradise (as a result of their other good deeds)." Even though they may enter Paradise through their other good actions, they shall have regret over why they had not conferred blessings in this gathering.

Sayyidunā Jābir ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "When a people stand up from a gathering without remembering Allāh and conferring blessings upon the Prophet(Sallallahu A'lihi Wassalam) , it is as though they have stood up after having sat around a decaying animal (they shall perceive impurity similar to the stench of a rotting animal, which pollutes the mind)."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(5)

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ ♦ قَالَ بَيْنَمَا رَسُوْلُ اللهِ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ أَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ فَقَالَ رَسُوْلُ اللهِ عَجِلْتَ أَيُّهَا الْمُصَلِّيْ فَإِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللّٰهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللّٰهَ وَصَلَّى عَلَى النَّبِيِّ فَقَالَ لَهُ النَّبِيُّ أَيُّهَا الْمُصَلِّيْ اُدْعُ تُجَبْ

رواه الترمذي وروى أبو داود والنسائي نحوه كذا في المشكوة

Sayyidunā Faḍāla ibn Ubayd ♦ says, "The Messenger of Allāh was seated in a gathering when a man entered the mosque and performed ṣalāh. He then said, 'O Allāh, forgive me and have mercy on me.'
The Messenger of Allāh said, 'You have been hasty, O person

performing ṣalāh. When you have performed your ṣalāh, begin by praising Allāh as is the right of Allāh to be praised, then confer blessings upon me and finally supplicate unto Allāh. Another man entered the mosque after this and performed ṣalāh. After completing his ṣalāh, he praised Allāh and then conferred blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) . The Prophet(Sallallahu A'lihi Wassalam) said to him, 'O person performing ṣalāh! Supplicate, for your supplication will be answered.'"

This subject has been narrated in many ḥadīths. Allāma Sakhāwī (may Allāh have mercy on him) says that blessings should be conferred in the beginning, middle and in the end of one's supplications. The scholars have unanimously declared it laudable (*mustaḥab*) that the supplication begins with the praise and glorification of Allāh as befits Him, followed by conferring blessings and salutations upon the Noble Messenger , and that the supplication ends in the same fashion.

Iqlīshī (may Allāh have mercy on him) writes, "When you beseech Allāh, begin by praising Him and then confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) . Confer blessings upon him in the beginning, middle and end. When you confer blessings upon him, mention his excellent virtues. As a result, your every supplication shall be accepted and the veil between you and Allāh will be lifted."

Sayyidunā Jābir ♦ narrates that the Noble Messenger said, "Do not treat me like a traveller's bowl."

The Companions ⌂ asked, "What do you mean by a traveller's bowl, O Messenger of Allāh ?"

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "The traveller fills his bowl with water. If he needs to drink or perform ablution, he uses the water; otherwise, he throws the water away. Remember me in the beginning of your supplications, in the middle and at the end."

Allāma Sakhāwī (may Allāh have mercy on him) says that the similitude to a traveller's bowl is because a traveller hangs his bowl at the back of his mount. The Noble Messenger is saying that he should not be remembered only at the very end of the supplication. The author of *Itḥāf*, the commenatary of *Iḥyā*, has also written that the traveller hangs his bowl at the back of the mount i.e. the Noble Prophet(Sallallahu A'lihi Wassalam) should not be mentioned only at the very end of the supplication.

Sayyidunā Ibn Masūd ♦ says, "When a person intends to ask Allāh for something, he should firstly begin by praising and glorifying Allāh in a manner which befits His greatness. Thereafter, he should confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and then supplicate unto Allāh. It is close that he will be successful and will attain his goal."

Sayyidunā Abdullāh bin Yusr ♦ narrates that the Messenger of Allāh said, "All supplications remain suspended unless they are preceded with the praise of Allāh and blessings upon the Prophet(Sallallahu A'lihi Wassalam) . If the supplication is done after this, it will be accepted."

Sayyidunā Anas ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Every supplication remains suspended until blessings are conferred upon the Prophet(Sallallahu A'lihi Wassalam) ."

Sayyidunā Alī ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said , "Your conferring of blessings upon me is a protection for your supplications and a means of your Lord's."

Sayyidunā Umar ♦ says, "I have been informed that supplications remain suspended between the heavens and the earth and do not rise up to the heavens until blessings are conferred upon the Prophet(Sallallahu A'lihi Wassalam) ." In another ḥadīth, the same subject has been narrated in the following words: "Supplications are stopped from reaching the heavens and it is not possible that any supplication reaches the heavens unless blessings are conferred upon the Prophet(Sallallahu A'lihi Wassalam) . When blessings are conferred upon the Prophet(Sallallahu A'lihi Wassalam) , the supplication then reaches the heavens."

Sayyidunā Abdullāh ibn Abbās says, "When you supplicate unto Allāh, confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) , for your blessings are definitely accepted. It is inconceivable that Allāh will accept one portion and reject the other."

Sayyidunā Alī ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "There is no supplication except that there is a veil between Allāh and this supplication, as long as blessings are not conferred upon the Prophet(Sallallahu A'lihi Wassalam) . Once blessings are conferred upon him, this veil splits and the supplication enters the place of acceptance; otherwise, it is rejected."

Ibn Aṭā (may Allāh have mercy on him) says, "Supplication has some pillars, wings, means and times. If the supplication has pillars, it becomes strong. When it has wings, it ascends to the heavens. When it corresponds to its times, it is accepted and when it is strengthened by its means, it is successful. The pillars of supplication are presence of mind, softness of the heart, humility, serenity and a

strong connection of the heart with Allāh. Its wings are sincerity. Its time is the latter portion of the night. Its means are conferring blessings upon the Prophet(Sallallahu A'lihi Wassalam) ." Many other ḥadīths also contain the same; supplications remain suspended unless blessings are conferred upon the Noble Prophet(Sallallahu A'lihi Wassalam) .

Sayyidunā □Abdullāh ibn Abī Awfā ♦ narrates that the Noble Messenger once came out of his house and said, "Whoever has a need from Allāh or from any person should perform ablution in the best manner possible, perform two *rak□āts* of prayer and then praise and glorify Allāh, confer blessings upon the Prophet(Sallallahu A'lihi Wassalam) and read the following supplication:

لآ إِلَّهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيْمِ
وَالْحَمْدُ لِلهِ رَبِّ الْعَالَمِيْنَ أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَاءِمَ
مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ لاَ تَدَعْ
لِيْ ذَنْبًا إِلاَّ غَفَرْتَهُ وَلاَ هَمًّا إِلاَّ فَرَّجْتَهُ وَلاَ حَاجَةً هِيَ لَكَ
رِضًا إِلاَّ قَضَيْتَهَا يَاأَرْحَمَ الرَّاحِمِيْنَ

There is none worthy of worship besides Allāh, the Clement, Most Kind. Glory be to Allāh, the Great Lord of the Throne. All praises are due to Allāh, Lord of all the worlds. I ask of You that which assures Your mercy, those actions which secure Your forgiveness, a share of every act of virtue and protection from every sin. Do not leave any sin of mine except that You forgive it, no worry except that You remove it and no need in which Your pleasure lies except that You fulfil it, O Most Merciful of those who show mercy."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

CHAPTER FOUR: MISCELLANEOUS POINTS

(1)

In Chapter One, the order of Allāh regarding the conferring of blessings and salutations has been discussed. An order necessitates obligation and hence, according to the majority of scholars it is compulsory to confer blessings at least once in a lifetime. Some scholars have even narrated a consensus (*ijmā*□) on this point. However, due to the warnings mentioned in Chapter Three for failing to confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) i.e. the person who does not confer blessings upon mention of the Noble Prophet(Sallallahu A'lihi Wassalam) is a miser, an oppressor and misfortunate, some scholars are of the opinion that it is compulsory to confer blessings whenever the Noble Prophet(Sallallahu A'lihi Wassalam)'s auspicious name is mentioned.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) has narrated ten different views on this point in *Fatḥ al-Bārī*, and this point has been discussed in more detail in *Awjaz al-Masālik*. Therein, it is written that some scholars have narrated consensus on it being obligatory upon every Muslim to confer blessings at least once in his or her lifetime, and there is a difference of opinion in the ruling of conferring blessings thereafter. Even within the Ḥanafī school, there are two opinions. According to Imām Ṭaḥāwī (may Allāh have mercy on him) and others, it is compulsory to confer blessings whenever the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is mentioned, on the basis of the narrations mentioned in Chapter Three. Imām Karkhī (may Allāh have mercy on him) and others say it is necessary only once and thereafter, it is laudable (*mustaḥab*) whenever one hears the Noble Prophet(Sallallahu A'lihi Wassalam)'s blessed name.

(2)

Adding the title *sayyidunā* before the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is laudable (*mustaḥab*). It is written in *Al-Durr al-Mukhtār* that adding *sayyidunā* is laudable, because adding that which is in fact true is sheer respect, just as Ramalī Shafiī (may Allāh have mercy on him) said.

Indeed, the Noble Prophet(Sallallahu A'lihi Wassalam) was a *sayyid* (leader). Hence, there is nothing wrong in this addition, rather this is true respect. However, some people disallow this, most probably due to a misconception arising from a ḥadīth recorded in the Sunan of Abū Dāwūd (may Allāh have mercy on him). Abū Dāwūd narrates that Sayyidunā Muṭarrif ♦ said, "I came with a delegation to visit the Prophet(Sallallahu A'lihi Wassalam) . We said, 'You are our leader (*sayyid*).'
The Prophet(Sallallahu A'lihi Wassalam) replied, 'The true leader (*sayyid*) is Allāh.'"

This saying is completely true. In reality, true and absolute leadership is for Allāh. However, this does not mean it is impermissible to add *sayyidunā* to the Noble Prophet(Sallallahu A'lihi Wassalam)'s name, especially when in the ḥadīth of Bukhārī and Muslim in *Mishkāt al-Maṣābīḥ* on the authority of Sayyidunā Abū Hurayra ♦, the Noble Prophet(Sallallahu A'lihi Wassalam) said, "I will be the leader of mankind on the Day of Judgement." In another ḥadīth of Muslim, "I will be the leader of the progeny of Ādam ◆ on the Day of Judgement." Tirmidhī narrates on the authority of Sayyidunā Abū Saīd Khudrī ♦, the Noble Prophet(Sallallahu A'lihi Wassalam) said, "I will be the leader of the progeny of Ādam ◆ on the Day of Judgement, and I do not boast about this."

The meaning intended by the Noble Prophet(Sallallahu A'lihi Wassalam) in the abovementioned ḥadīth of Abū Dāwūd is absolute leadership. Similarly, it is

narrated in the *Ṣaḥīḥ* of Bukhārī on the authority of Sayyidunā Abū Hurayra ♦ that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "The destitute person is not he who begs from door to door for the sake of one morsel, rather the destitute one is he who neither has any provision nor does he beg off people."

Likewise, in the *Ṣaḥīḥ* of Muslim on the authority of Sayyidunā Abdullāh bin Mas ūd ♦, the Noble Prophet(Sallallahu A'lihi Wassalam) is reported to have asked, "Who do you regard as a strong person?"
The Companions replied, "O Prophet(Sallallahu A'lihi Wassalam) of Allāh, he who cannot be brought down by another person."
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "He is not a strong person, rather the strong person is he who controls himself when angered."

In this same ḥadīth, the Noble Prophet(Sallallahu A'lihi Wassalam) is reported to have asked, "Who do you regard as a *ruqūb* (one who has no offspring)?"
The Companions said, "A person who has no children."
The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "He is not a *ruqūb*; the true *ruqūb* is he who has not made any of his young children a provision for the Hereafter (i.e. a person whose child has not passed away before puberty)."

Now it is obvious that nobody will consider it impermissible to refer to the person who begs as a beggar. Likewise, a wrestler who defeats his opponents but cannot control his anger will be considered a wrestler all the same. Similarly, it is narrated in the *Sunan* of Abū Dāwūd that a Companion ♦, upon seeing the Seal of Prophet(Sallallahu A'lihi Wassalam)-hood on the Noble Prophet(Sallallahu A'lihi Wassalam)'s back, requested that he be allowed to examine this protruding piece of flesh and cure it, as he was a doctor. The Noble Prophet(Sallallahu A'lihi Wassalam) replied, "The doctor (*ṭabīb*) is Allāh alone who created this."

Who will consider it impermissible to use the word doctor to refer to those who treat illnesses? Furthermore, the author of *Majma* has written that *ṭabīb* is not of one of the Allāh's. Similarly, you will find in many ḥadīths that the Noble Prophet(Sallallahu A'lihi Wassalam) negated the meaning of absoluteness, not the reality of the word.

Allāma Sakhāwī (may Allāh have mercy on him) narrates that the author of *Al-Qamūs,* Allāma Majduddīn (may Allāh have mercy on him), writes (the summary of which is) that many people say, 'O Allāh, confer blessings upon our leader (*sayyidunā*) Muḥammad ,' and there is a discussion difference of opinion in the ruling of this addition. It is evident that one should not say this in prayer. Outside of prayer, the Noble Prophet(Sallallahu A'lihi Wassalam) reproached the person who addressed him as *sayyidunā*, as narrated in the famous ḥadīth (of Abū Dāwūd as mentioned above). However, the Prophet(Sallallahu A'lihi Wassalam)'s censure could possibly be due to humility, because he disapproved of flattery, because this was a pre-Islamic practice or due to this person's exaggeration. This person said, "You are our leader. You are our father, you have excelled us in virtue, you are the greatest of those who bestow upon us, and you are *jafna al-gharrā* (this was also a famous title from pre-Islamic times used for leaders who would feed people meat in large dishes and ghee-filled utensils) and you are so-and-so." The Noble Prophet(Sallallahu A'lihi Wassalam) disliked all these things and said, "Do not let the devil make you exceed the limits."
In contrast, it is established in an authentic ḥadīth that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "I am the leader of the progeny of Ādam ◆." Furthermore, the Noble Prophet(Sallallahu A'lihi Wassalam) said regarding his grandson Sayyidunā Ḥasan ♦, "This son of mine is a leader (*sayyid*)." The Noble Prophet(Sallallahu A'lihi Wassalam) said to the people of Sad ♦, "Stand before your leader." Imām Nasa'ī (may Allāh have mercy on him) has reported in his book *Amal al-Yawm wa al-Layla* that Sayyidunā Sahl bin Ḥunayf ♦ addressed the Noble Prophet(Sallallahu A'lihi Wassalam) as

sayyidī (my leader). Furthermore, the wording of Sayyidunā Abdullāh bin Masūd's ♦ blessings upon the Prophet(Sallallahu A'lihi Wassalam) is:

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ

O Allāh, confer blessings upon our leader Muḥammad .

All these points are clear proof that it is permissible to use this word, and whoever refutes this must provide evidence other than the abovementioned ḥadīth. It cannot be used as evidence due to the many possibilities mentioned.

As previously mentioned, it is clear that absolute leadership is the quality of Allāh but there is nothing to substantiate the impermissibility of using this word for anyone besides Allāh. The Qur'ān itself says regarding Sayyidunā Yaḥyā ◆:

وسيدا و حصورا

It is narrated in the *Ṣaḥīḥ* of Bukhārī that Sayyidunā Umar used to say, "Abū Bakr ♦ is our leader (*sayyid*) and he freed our leader (*sayyid*) i.e. Bilāl ♦."

Allāma Aynī (may Allāh have mercy on him) writes in the commentary of the *Ṣaḥīḥ* of Bukhārī that the Noble Prophet(Sallallahu A'lihi Wassalam)'s command to the Helpers (*Anṣār*) to stand before Sayyidunā Sad ♦ (*qūmū ilā sayyidikum*) can be used to prove that a person cannot be prevented from saying my leader (*sayyidī*) or my master (*mawlāya*). The connotation of leadership (*siyāda*) is superiority over one's subjects and providing for them, and thus the husband is also called *sayyid* in the Qur'ānic verse:

والفيا سيدها

A person asked Imām Mālik (may Allāh have mercy on him) whether anyone in Madīna [from amongst the scholars] considered it reprehensible to address one's leader with 'O my leader (*yā sayyidī*)'. He replied in the negative.

Imām Bukhārī (may Allāh have mercy on him) has also used the Noble Prophet(Sallallahu A'lihi Wassalam)'s saying 'Who is your leader? (*man sayyidukum*)', which is part of a longer ḥadīth narrated by Imām Bukhārī (may Allāh have mercy on him) in *Al-Adab al-Mufrad*, as proof of its permissibility.
The Noble Prophet(Sallallahu A'lihi Wassalam) asked the tribe of Banū Salama, "Who is your leader?"
They replied, "Jadd bin Qays."
The Noble Prophet(Sallallahu A'lihi Wassalam) said, "Rather your leader (*sayyidukum*) is Amr bin Jamūḥ."

Likewise, many Companions have narrated the well-known ḥadīth recorded in most ḥadīth books including the *Ṣaḥīḥ* of Bukhārī and others:

إذا نصح العبد سيده الخ

It is also narrated on the authority of Sayyidunā Abū Hurayra ♦ in the *Ṣaḥīḥ* of Bukhārī that the Noble Prophet(Sallallahu A'lihi Wassalam) forbade the usage of the word *rabb* for one's master and said, "Say my leader and my master (*wa 'l yaqul sayyidī wa mawlāya*)". This is an explicit command to say *sayyid* and *mawlā*.

(3)

In the same way, some people disapprove of the title *mawlānā* for the Noble Prophet(Sallallahu A'lihi Wassalam) . Despite searching for proof of impermissibility, this humble servant has not found anything up till now. However, in the battle of Uḥud, the Noble Prophet(Sallallahu A'lihi Wassalam) is

reported said to Abū Sufyan, "Allāh is our patron and there is no patron for you (*Allāhu mawlānā wa lā mawlā lakum*)."

In *Surah Muḥammad*, Allāh says,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِيْنَ آمَنُوْا وَأَنَّ الْكَفِرِيْنَ لاَ مَوْلَى لَهُمْ

That is because Allah is the Patron of those who believe, and the infidels! No patron is theirs! (Muḥammad 47:11)

However, this does not prove the usage of this word impermissible for others besides Allāh. Absolute patronage is meant; He alone is the true guardian. Allāh says,

مَا لَكُمْ مِّنْ دُوْنِ اللهِ مِنْ وَّلِيٍّ وَّلاَ نَصِيْرٍ

And for you there is, besides Allāh, no guardian or helper (al-Baqarah 2:107)

In another place, Allāh says,

وَاللهُ وَلِيُّ الْمُؤْمِنِيْ

And Allāh is the patron of the believers (Āl `Imrān 3:68)

In the *Ṣaḥīḥ* of Bukhārī, the Noble Prophet(Sallallahu A'lihi Wassalam) is reported to have said,

من ترك كلا او ضياعا فانا وليه

The Noble Prophet(Sallallahu A'lihi Wassalam) has referred to himself as *waliyy* in this ḥadīth. The Prophet(Sallallahu A'lihi Wassalam)ic saying, "Say my leader and my master (*wa 'l yaqul sayyidī wa mawlāya*)" was narrated previously.

Similarly, the Noble Prophet(Sallallahu A'lihi Wassalam) is reported to have said, "The *mawlā* (freed slave) of a people is considered amongst them." Allāh has said in the Qur'ān:

ولكل جعلنا موالي مما ترك الخ

Furthermore, the books of ḥadīth and jurispudence contain chapters regarding *awliyā.*

The ḥadīth of Bukhārī and Muslim in *Mishkāt al-Maṣābīḥ* reports that the Noble Prophet(Sallallahu A'lihi Wassalam) said to Sayyidunā Zayd bin Ḥāritha ♦, "You are our brother and our *mawlā*." The ḥadīth of Aḥmad's *Musnad* and Tirmidhī on the authority of Sayyidunā Zayd bin Arqam ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever I am *mawlā* of Alī ♦ is also his *mawlā*." This ḥadīth is well known and narrated on the authority of many Companions ⌺.

Mullā Alī Qārī in commentary of this ḥadīth narrates from *Al-Nihāya* that *mawlā* is used for many different meanings; lord (*rabb*), owner (*mālik*), leader (*sayyid*), benefactor (*munim*), one who frees slaves (*mutiq*), helper (*nāṣir*), lover (*muḥibb*), follower (*tābi*), neighbour, paternal cousin and ally, alongside many other meanings he enumerated. Thus, the most appropriate meaning will be meant in each place. In "*Allāhu mawlānā wa lā mawlā lakum*", *rabb* will be meant and when referring to the Noble Prophet(Sallallahu A'lihi Wassalam) as in the ḥadīth, "Whoever I am the *mawlā* of, Alī ♦ is also his *mawlā*", helper and assistant will be meant.

Regarding the circumstances behind this ḥadīth, Mullā Alī Qārī (may Allāh have mercy on him) writes that Sayyidunā Usāma bin Zayd ♦ said to Sayyidunā Alī ♦, "You are not my *mawlā* (helper). My *mawlā* is the Prophet(Sallallahu A'lihi

Wassalam) .” Upon hearing this, the Noble Prophet(Sallallahu A’lihi Wassalam) said, “Whoever I am a *mawlā* of, □Alī ♦ is also his *mawlā*.”

□Allāma Sakhāwī (may Allāh have mercy on him) and □Allāma Qasṭalānī (may Allāh have mercy on him) have written in *Al-Qawl al-Badī□* and in *Al-Mawāhib al-Ladunniyya* respectively that *mawlā* is one of the blessed names of the Noble Prophet(Sallallahu A’lihi Wassalam) .

□Allāma Zurqānī (may Allāh have mercy on him) writes, “*Mawlā* means leader (*sayyid*), benefactor (*mun□im*), helper and beloved, and is one of Allāh’s names and shortly, the author i.e. Qasṭalānī will substantiate this name through the ḥadīth, ‘*Ana awlā bikulli mu’min* (I am the closest to every believer).’”

Thereafter, □Allāma Zurqānī (may Allāh have mercy on him) in explaining □Allāma Qasṭalānī’s (may Allāh have mercy on him) text discusses the names of the Noble Prophet(Sallallahu A’lihi Wassalam) says, “*Waliyy* and *mawlā* are both names of Allāh and both of them mean helper. The Prophet(Sallallahu A’lihi Wassalam) has said as reported by Bukhārī on the authority of Sayyidunā Abū Hurayra ♦, ‘I am the helper of every believer.’ In another narration reported by Bukhārī, the Noble Prophet(Sallallahu A’lihi Wassalam) said, “There is no believer except that I am the closest to him in this life and in the Hereafter. Thus whoever leaves any wealth, it should be given to his heirs, and whoever leaves a debt or something which is going to waste, then they should come to me. I am his *mawlā*.’ The Noble Prophet(Sallallahu A’lihi Wassalam) has also said, ‘Whoever I am *mawlā* of, □Alī is also his *mawlā*.’ Imām Tirmidhī (may Allāh have mercy on him) has narrated this and declared it sound (*ḥasan*).”

□Allāma Rāzī (may Allāh have mercy on him) writes under the aforementioned verse of *Surah Muḥammad*, “If it is asked how it is possible to collaborate

between this verse and “Then they shall all be taken back to Allāh their true Master (*mawlāhum ’l-ḥaqq*)” (al-An□ām 6:62), it will be said that *mawlā* has many meanings eg. Leader, lord and helper. Thus, the first verse will mean that they have no helper and the word *mawlā* in the second verse will mean the Lord and Owner.”

The author of *Tafsīr al-Jalālayn* has explained the word *mawlā* in *mawlāhum ’l-ḥaqq* (al-An□ām 6:62) to mean owner (*mālik*). The author of *Jamal* [an annotation of *Tafsīr al-Jalālayn*] writes that the word *mawlā* is interpreted as owner (*mālik*), because this verse is regarding both believers and unbelievers. In the verse of *Sura Muḥammad*, Allāh says, Both verses are reconciled by taking the word *mawlā* in the first verse to mean owner, creator and deity, and helper in the second verse. Thus, there remains no incongruity.

Besides this point, there are many other points that prove that when *mawlā* is used in the meaning of lord (*rabb*) and owner (*mālik*), it will be specific to Allāh and when used in the meaning of leader and similar meanings, it will not be specific to the Noble Prophet(Sallallahu A’lihi Wassalam) but rather can be used for any elder. (The ḥadīth in which the Noble Prophet(Sallallahu A’lihi Wassalam) instructed servants to address their masters as *sayyid* and *mawlā* was discussed in the point before this).

Mullā □Alī Qārī (may Allāh have mercy on him) narrates from Aḥmad on the authority of Rabāḥ (may Allāh have mercy on him) that a group of people came to Sayyidunā □Alī ♦ in Kufa. They said, “Peace be upon you, O *Mawlānā*.” Sayyidunā □Alī ♦ replied, ‘How can I be your *mawlā* when you are Arabs.’ They replied, ‘We heard the Prophet(Sallallahu A’lihi Wassalam) saying, ‘Whoever I am *mawlā* of, □Alī is his *mawlā*.’’

When these people departed, I (Rabāḥ) followed them and asked, "Who are these people?" I was told that they are a group of Helpers (*Anṣār*) and Sayyidunā Abū Ayyub Anṣārī ♦ was amongst them too.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) writes in *Fatḥ al-Bārī*, "The word *mawlā* is closer to not being reprehensible than the word *sayyid*. This is because the word *sayyid* is only used for one of higher standing, whereas the word *mawlā* is used for both higher and lower."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(4)

It is from amongst the etiquettes that blessings be written wherever the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is written. When writing ḥadīths, the ḥadīth scholars (*muḥaddithūn*) were extremely strict in ensuring no such word was written which they did not hear from the teacher. Even if the teacher were to have made a mistake in a word, it was still considered necessary to write it exactly as it was heard from the teacher and the student was not allowed to correct it. Likewise, if they thought it necessary to add an extra word to elucidate the words of the teacher, they considered it imperative to distinguish this from the teacher's words so as not create a doubt that these too are the the teacher's words.

Despite this, all the ḥadīth scholars (*muḥaddithūn*) explicitly state that blessings should be written when the name of the Noble Prophet(Sallallahu A'lihi Wassalam) is mentioned, even though it is not in the original text of the teacher. Imām Nawawī (may Allāh have mercy on him) has written this point in the foreword to the commentary of the *Ṣaḥīḥ* of Muslim. Likewise, Imām Nawawī (may Allāh have mercy on him) writes in *Al-Taqrīb* and Allāma Suyūṭī (may Allāh have mercy on him) writes in its commentary [*Tadrīb al-Rāwī*], "It is

important when the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is mentioned that the tongue and hands collectively confer blessings i.e. the tongue should confer blessings verbally and the hand in writing. Do not adhere to the original book in this aspect, albeit some scholars have said that the original text should be followed in this too."

Many ḥadīths mention this point. Although these ḥadīths are questionable, some of them even being declared as fabricated (*mawḍū*), the large number of narrations of this subject, agreement of all the scholars and their acting upon this all prove that there is some narrations do hold some weight.

□Allāma Sakhāwī (may Allāh have mercy on him) writes in *Al-Qawl al-Badī*□, "In the same way you confer blessings verbally when mentioning the Prophet(Sallallahu A'lihi Wassalam)'s blessed name, write blessings with your hands too. Therein lies great reward for you and it is a virtue whereby those who write ḥadīths attain success. The scholars say it is laudable (*mustaḥab*) to write blessings whenever the Prophet(Sallallahu A'lihi Wassalam)'s name is mentioned, writing them completely and not sufficing upon abbreviated forms such as *ṣal*□*am* [or SAW] reminiscent of imprudent and ignorant people."

□Allāma Sakhāwī (may Allāh have mercy on him) then narrates some ḥadīths on this subject. He writes that Sayyidunā Abū Hurayra ♦ narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever writes my name in a book, the angels continue conferring blessings upon him for as longs as my name remains therein."

Sayyidunā Abū Bakr ♦ also narrates that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "He who conveys any matter of knowledge from me in writing and also writes blessings alongside it shall continue receiving its reward for as long as this book is read." It is also narrated on the authority of Sayyidunā Ibn

ʿAbbās that the Noble Prophet(Sallallahu A'lihi Wassalam) said, "He who writes blessings upon me in a book shall continue receiving reward for as long as my name remains in this book."

ʿAllāma Sakhāwī (may Allāh have mercy on him) has also narrated from many ḥadīths that on the Day of Judgement, the scholars of ḥadīth will come carrying inkpots in their hands (with which they used to write ḥadīths). Allāh will order Sayyidunā Jibrīl ◆ to ask them who they are and what they desire. They will reply, "We were the people who used to read and write ḥadīths." They shall receive a reply from Allāh, "Enter Paradise, for you abundantly conferred blessings upon my Prophet(Sallallahu A'lihi Wassalam) ."

ʿAllāma Nawawī (may Allāh have mercy on him) writes in *Al-Taqrīb* and ʿAllāma Suyūṭī (may Allāh have mercy on him) writes in its commentary that one should pay attention to writing blessings whenever the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is mentioned. One should not become tired of writing it time and time again, for it contains many benefits and whoever displays indolence in this regard is deprived of much goodness.

The scholars say that the fifth ḥadīth of Chapter One () is referring to the ḥadīth scholars (*muḥaddithūn*), because they abundantly confer blessings. They have also mentioned the following ḥadīth of the Noble Prophet(Sallallahu A'lihi Wassalam) under this point, wherein the Noble Prophet(Sallallahu A'lihi Wassalam) said, "Whoever writes blessings upon me in a book, the angels continue to seek forgiveness for him for as long as my name remains in this book."

Even though this ḥadīth is weak (*ḍaʿīf*), it is appropriate to mention it at this point. Ibn Jawzī's (may Allāh have mercy on him) declaring this ḥadīth fabricated should not be taken note of, because this ḥadīth has many chains of narration that remove it from the category of fabrication and indicate that there is support to this

ḥadīth. Ṭabrānī has narrated this on the authority of Sayyidunā Abū Hurayra ♦, Ibn Adī on the authority of Sayyidunā Abū Bakr ♦, Iṣbahānī on the authority of Sayyidunā Ibn Abbās and Abū Nuaym on the authority of Sayyidatunā Ā'isha .

The author of *Itḥāf* has also discussed its chains of narration. He says that Allāma Sakhāwī (may Allāh have mercy on him) said this ḥadīth has been narrated on the authority of Jafar Ṣādiq (may Allāh have mercy on him) as a *mawqūf* narration [not directly from the Prophet(Sallallahu A'lihi Wassalam)]. Ibn Qayyim (may Allāh have mercy on him) says that this is more correct. The author of *Itḥāf* says that the students of ḥadīth should not omit the writing of blessings out of haste. He then says that he has seen many blessed dreams regarding this, and he subsequently narrates many dreams related to this point.

Sufyān ibn Uyayna (may Allāh have mercy on him) says, "A friend of mine passed away. I saw him in a dream and asked him, 'What happened to you?'
He replied, 'Allāh forgave me.'
I asked him, 'For which action?'
He said, 'I used to write ḥadīths and whenever I came across the Noble Prophet(Sallallahu A'lihi Wassalam)'s name, I would write . I was forgiven because of this.'"

Abūl Ḥasan Maymūnī (may Allāh have mercy on him) says, "I saw my teacher Abū Alī (may Allāh have mercy on him) in a dream. There was something written in gold or saffron on his fingers. I asked him, 'What is this?'
He replied, 'I used to write upon the ḥadīths.'"

Ḥasan bin Muḥammad (may Allāh have mercy on him) narrates, "I saw Imām Aḥmad bin Ḥanbal (may Allāh have mercy on him) in a dream. He said to me, 'If

only you were to see how illuminated and radiant our writing of blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) is!'" (*Al-Qawl al-Badī*)

Many similar dreams have been mentioned. More shall be narrated in Chapter Five.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(5)

Ḥakim al-Umma Mawlānā Thānawī (may Allāh have mercy on him) has dedicated a chapter in *Zād al-Saīd* to various etiquettes of blessings. Although certain points have been mentioned before, they are mentioned here collectively due to their importance.

1) When writing the Noble Prophet(Sallallahu A'lihi Wassalam)'s name, blessings and salutations should be written in full (). Laziness should not be shown in this; one should not suffice upon writing *ṣād* or *ṣalam*.

2) A person used to write ḥadīths but would not write blessings with the Noble Prophet(Sallallahu A'lihi Wassalam)'s name due to miserliness. As a result, his hand was struck with an illness, causing his hand to become paralysed.

3) Shaykh Ibn Ḥajar Makkī (may Allāh have mercy on him) has narrated that a certain person would only write *ṣallallāhu alayhi* without writing *wasallam*. The Luminous Prophet(Sallallahu A'lihi Wassalam) said to him in a dream, "Why do you deprive yourself of forty virtues?" In other words, the word *wasallam* is made up of four letters and upon every letter, a person receives ten rewards; *wasallam* thus comprises forty virtues.

(A similar story will be narrated in Chapter Five under the twenty-sixth story).

4) When conferring blessings, one's body and clothes should be pure and clean.

5) Adding the title *sayyidunā* before the Noble Prophet(Sallallahu A'lihi Wassalam)'s blessed name is laudable and more virtuous.

The abovementioned stories (two and three) have been narrated by Allāma Sakhāwī (may Allāh have mercy on him) in *Al-Qawl al-Badi*. Mawlānā Thānawī (may Allāh have mercy on him) has also written a chapter on the rulings of blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) . It is appropriate to add this chapter at this instant too:

1) Conferring blessings once in a lifetime is obligatory, due to the [Qur'ānic] order of "confer blessings" that was revealed in Shabān 2 AH.

2) If the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is repeatedly mentioned in one gathering, Imām Ṭaḥāwī's (may Allāh have mercy on him) view is that it is necessary upon both the speaker and listener to confer blessings each time. However, the accepted verdict is that it is necessary once and laudable (*mustaḥab*) thereafter.

3) It is reprehensible (*makrūh*) to confer blessings in any posture of prayer besides the final *tashahhud* sitting.

4) When the Noble Prophet(Sallallahu A'lihi Wassalam)'s name is mentioned in the sermon (*khuṭba*), or the orator recites the verse ordaining blessings,

confer blessings in your mind without verbally saying it. (*Al-Durr al-Mukhtār*)

5) It is permissible to confer blessings when not in the state of ablution, and conferring blessings in a state of ablution is a “light upon light”.

6) Besides the Prophet(Sallallahu A’lihi Wassalam)s and angels (blessings and salutations be upon them), blessings should not be conferred upon anyone individually. However, there is no harm in conferring blessings upon someone alongside the Prophet(Sallallahu A’lihi Wassalam)s (blessings and salutations be upon them). For example, one should not say, “O Allāh, confer blessings upon the family of Muḥammad,” rather one should say, “O Allāh, confer blessings upon Muḥammad and the family of Muḥammad.” (*Al-Durr al-Mukhtār*)

7) It is written in *Al-Durr al-Mukhtār* that is forbidden to confer blessings when displaying one’s merchandise or a similar circumstance, where the conferring of blessings is not the objective but it is being utilised for an ulterior materialistic motive [to make an impact on someone by conferring blessings].

8) It is written in *Al-Durr al-Mukhtār* that to move one’s body when conferring blessings and to raise one’s voice whilst doing so is an act of ignorance. From this, we understand that the practice of forming a circle after prayer and conferring blessings at the top of one’s voice should be refrained from.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

CHAPTER FIVE: STORIES PERTAINING TO CONFERRING BLESSINGS AND SALUTATIONS

After discussing the order of Allāh to confer blessings and salutations and the ḥadīths of the Noble Prophet(Sallallahu A'lihi Wassalam)s , stories are not of much significance. However, people tend to be more encouraged by the stories of the pious elders. Thus, it has also remained the practice of the elders to mention relevant stories. Shaykh Thānawī (may Allāh have mercy on him) has dedicated a whole chapter to stories in *Zād al-Sa□īd,* which I am relating exactly in this book too. Thereafter, I shall narrate other stories, and many stories have been narrated in the *Virtues of Ḥajj*, authored by this humble servant.

1. It is narrated in *al-Mawāhib al-Ladunniyya* from *Tafsīr al-Qushayrī* that on the Day of Judgement, the good deeds of a certain believer will weigh less in the Scales. The Messenger of Allāh will take out a parchment the size of a fingertip and place it in the pan of good deeds, causing it to outweigh the bad deeds of this believer. The believer will exclaim, "May my parents be sacrificed for your sake. Who are you? How beautiful you are in countenance and in character!"
   The Noble Prophet(Sallallahu A'lihi Wassalam) will reply, "I am your Prophet(Sallallahu A'lihi Wassalam) and this is your conferring of blessings and salutations upon me. I have repaid it in this time of need."
   (Footnotes of *Al-Ḥiṣn al-ḥaṣīn*. This story has previously been mentioned with more discussion in Chapter One under the eleventh ḥadīth)

2. Umar bin Abdul Azīz (may Allāh have mercy on him) was a prominent Follower (*tābiī*) and a rightly-guided caliph. He would send a special messenger from Syria to Madīna to convey his salutations at the grave of the Noble Prophet(Sallallahu A'lihi Wassalam) . (Footnotes of *Al-Ḥiṣn al-ḥaṣīn* from *Fatḥ al-Qadīr*)

3. It is related in *Rawḍa al-Aḥbāb* that Imām Ismaīl bin Ibrāhīm Muzanī (may Allāh have mercy on him), one of the prominent students of Imām Shafiī (may Allāh have mercy on him) said, "I saw Imām Shafiī (may Allāh have mercy on him) in my dream after he had passed away. I asked him, 'How did Allāh treat you?'
He replied, 'Allāh pardoned me and ordered that I be taken to Paradise with great honour and dignity. This was all in reward for a certain form of blessings I used to confer.'
I asked, 'What was it?'
Imām Shafiī (may Allāh have mercy on him) said:
اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ
ذِكْرِهِ الْغَافِلُوْنَ
O Allāh, confer blessings upon Muḥammad whenever those engaged in his remembrance remember him and whenever those who are negligent of his remembrance are in their neglect. (Footnotes of *Al-Ḥiṣn al-ḥaṣīn*)

4. It is related in *Manāhij al-Ḥasanāt* from Ibn Fākihāni's (may Allāh have mercy on him) *Al-Fajr al-Munīr*, "There was a saint called Musā Ḍarīr (may Allāh have mercy on him) who related his personal experience to me. He said, 'I was travelling in a boat which began to sink. Suddenly, I was

overcome by drowsiness and in this state, I saw the Messenger of Allāh . He taught me these blessings and then instructed that all aboard the boat should confer them one thousand times. We barely recited it three hundred times that the boat was saved from sinking.'"

The ṣalāt is as follows:

اللهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنْجِيْنَا بِهَا مِنْ جَمِيْعِ الأَهْوَالِ وَالآفَاتِ وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِيْ الْحَيَوةِ وَبَعْدَ الْمَمَاتِ

It is also desirable to add the following words at the end:

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

O Allāh, confer blessings upon our leader Muḥammad , blessings whereby You will save us from all worries and calamities, whereby You will fulfil all our needs, purify us from all sins, raise our ranks to the most lofty of stations, convey us to the furthest heights in all acts of goodness in this life and the Hereafter. (Verily you have power over everything).

The author of *Al-Qāmūs,* Shaykh Majduddīn (may Allāh have mercy on him), has also narrated this story through his own chain of narration.

5. It is related in some books that Ubaydullāh bin Umar Qawārīrī (may Allāh have mercy on him) said, "A neighbour of mine, who was a scribe,

passed away. I saw him in a dream and asked him how Allāh had treated him. He told me that Allāh had pardoned him. I asked him the reason thereto. He said, 'It was my habit that whenever I wrote the blessed name of the Messenger of Allāh , I would add (). Allāh granted me bounties that no eye has ever seen, no ear has ever heard and the thought of which has never crossed the mind of any person.'" *(Gulshane Jannat)*

6. The incident which inspired the author of *Dalā'il al-Khayrāt* to write his book is famous. The author was in need of water for ablution whilst traveling but was perturbed as he had no rope or bucket [to draw water with from the well]. A girl who was observing all this came and inquired of the Shaykh and then spat in the well. As a result, the water brimmed to the top of the well. The author was shocked upon seeing this and asked how she had done this. The girl replied that this was the blessing of conferring blessings and salutations. The Shaykh then compiled *Dalā'il al-Khayrāt*.

7. Shaykh Zarrūq (may Allāh have mercy on him) writes that the grave of the author of *Dalā'il al-Khayrāt* emanates with the fragrance of amber and musk and this is all due to the conferring of blessings and salutations.

8. A reliable friend of mine informed me regarding a scribe of Lucknow. He would begin his daily work after writing blessings on a sheet of paper he had reserved for this very purpose. At the time of his death, he was overcome with fear of the Hereafter saying, "What will become of me after I depart this world?" On saying this, a *majdhūb* (saint constantly engaged in the remembrance of Allāh) appeared and said, "Why are you so worried? The sheet of paper [upon which blessings were written] is with the Noble Prophet(Sallallahu A'lihi Wassalam) and is being adorned."

9. The son-in-law of Mawlānā Fayḍ al-Ḥasan Saharanpuri (may Allāh have mercy on him) narrated to me that the house wherein the respected Mawlānā passed away emanated with fragrance for one month after his demise. This was related to Mawlānā Qāsim Nānawtwī (may Allāh have mercy on him) who said, “This is due to the blessings of conferring blessings and salutations. The Mawlānā would stay awake on the night of Friday and confer blessings and salutations upon the Noble Prophet(Sallallahu A’lihi Wassalam) .”

10. Abū Zur□a (may Allāh have mercy on him) saw a person in his dream who was performing prayer with the angels in the heavens. He asked him how he achieved this status. He replied, “I have written one million ḥadīths. Whenever I came across the blessed name of the Prophet(Sallallahu A’lihi Wassalam) , I would write blessings. I achieved this status through this action.”

    This story has been narrated likewise in *Zād al-Sa□īd*. This humble servant thinks that the scribe has made a mistake in writing this story and that the correct account is that a person saw Abū Zur□a (may Allāh have mercy on him) in a dream, as will be mentioned in story twenty-nine.

11. Another story regarding Imām Shafi□ī (may Allāh have mercy on him) is that someone saw him in a dream after his demise and asked him how he was forgiven. Imām Shafi□ī (may Allāh have mercy on him) replied, “I used to confer the following five blessings on the night of Friday:

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَصَلِّ

عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَصَلِّ عَلَى

مُحَمَّدٍ كَمَا أَمَرْتَ بِالصَّلٰوةِ عَلَيْهِ وَصَلِّ عَلٰى مُحَمَّدٍ
كَمَا تُحِبُّ أَنْ يُّصَلّٰى عَلَيْهِ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا
يَنْبَغِيْ أَنْ يُّصَلّٰى عَلَيْهِ

O Allāh, confer blessings upon Muḥammad as the number of people who confer blessings upon him. Confer as many blessings upon Muḥammad as the number of people who fail to confer blessings upon him. Confer blessings upon Muḥammad as You have ordained that blessings should be conferred upon him. Confer blessings upon Muḥammad as You like that blessings should be conferred upon him. Confer blessings upon him as is the right of blessings to be conferred upon him.

These are referred to as the *Five Blessings* (*al-ṣalawāt al-khamsa*).
(Other stories regarding Imām Shafiʿī (may Allāh have mercy on him) will be discussed under the thirtieth story).

12. Shaykh Ibn Ḥajar Makkī (may Allāh have mercy on him) narrates that a person saw a righteous man in his dream and asked him how he was. He said, "Allāh had mercy on me, forgave me and entered me into Paradise." When he was asked the reason thereto, he replied, "The angels counted my sins and my blessings, and the blessings outnumbered the sins. Allāh said, 'That is enough. Do not continue his reckoning and take him to Paradise.'" (This story will also be narrated from *Al-Qawl al-Badīʿ* under the nineteenth story).

13. Shaykh Ibn Ḥajar Makkī (may Allāh have mercy on him) has written that a certain righteous person had made a habit of conferring a fixed number of

blessings at bedtime. He saw in a dream one night that the Messenger of Allāh came to his house, causing the whole house to become illuminated. The Noble Prophet(Sallallahu A'lihi Wassalam) said, "Bring forward that mouth which confers blessings and salutations upon me, so that I may kiss it." Overcome with shyness he put his cheek forward. The Noble Prophet(Sallallahu A'lihi Wassalam) kissed his cheek. He then awoke to find that his house was filled with the fragrance of musk. (This story will be mentioned with more detail under the thirty-eighth story).

14. Shaykh Abdul Ḥaqq Muḥaddith Dihlawī (may Allāh have mercy on him) has written in *Madārij al-Nubuwwa* that when Sayyidatunā Ḥawwā was created, Sayyidunā Ādam ◆ moved towards her. The angels said, "Be patient until you are married and paid the dowry."
He asked, "What is the dowry?"
The angels replied, "To confer blessings and salutations upon the Noble Prophet(Sallallahu A'lihi Wassalam) three times." In another narration, twenty times is mentioned.

These stories are narrated in *Zād al-Saīd*. Other scholars have been narrated some of these stories too. Besides these, the scholars have written many incidents and dreams regarding this topic. A number of them are being narrated in this book in addition to the stories mentioned in *Zād al-Saīd*.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

15. Allāma Sakhāwī (may Allāh have mercy on him) writes on the authority of Rashid Aṭṭar who said, "There lived in Egypt a saint called Abū Saīd Khayyāṭ (may Allāh have mercy on him). He led a life of solitude and remained totally aloof from people. He suddenly began attending the

gatherings of Ibn Rashīq (may Allāh have mercy on him) very frequently and with punctuality. People were quite amazed at this and asked him the reason behind this change. The Shaykh replied, "I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream who told me to attend his gatherings, because he confers abundant blessings and salutations upon him in his gatherings."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

16. When Abū Abbās Aḥmad bin Manṣūr (may Allāh have mercy on him) passed away, one of the residents of Shiraz saw in a dream that he was standing in the niche (*miḥrāb*) of the main mosque of the city, wearing a beautiful garment and a crown laden with jewels and pearls. The person seeing the dream asked him about this. He replied, "Allāh pardoned me and treated me with great dignity. He granted me this crown. This was all in reward for conferring blessings and salutations upon the Noble Prophet(Sallallahu A'lihi Wassalam) abundantly." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

17. A saint from amongst the *ṣūfīs* says, "In my dream, I saw a man named Misṭaḥ who had passed away and who did not pay any attention to acting upon the Dīn i.e. he was a very sinful person. I asked him, 'How did Allāh treat you?'

He said, 'Allāh pardoned me.'

I asked, 'Upon which action?'

He said, 'I was narrating ḥadīths in the presence of a ḥadīth scholar (*muḥaddith*), who conferred blessings and thus I too conferred blessings very loudly. On hearing me, everyone present in the gathering also

conferred blessings. Allāh forgave everyone present in the gathering.’” (*Al-Qawl al-Badīʿ*)

A similar story in *Nuzhat al-Majālis* narrates from a certain saint that, “I had a neighbour who was very sinful. I always pressed upon him the need to repent but he would not listen. After he passed away, I saw him in Paradise. I enquired as to how he had reached Paradise. He said, ‘I was present in the gathering of a ḥadīth scholar (*muḥaddith*) who said, ‘He who confers blessings upon the Noble Prophet(Sallallahu A’lihi Wassalam) loudly will be guaranteed Paradise.’ I conferred blessings loudly and others followed too. Thus, we were all pardoned by Allāh.’”

This incident has been narrated in *Rawḍ al-Fā’iq* with more detail. It is mentioned that a saint from the *Ṣūfīs* said, “I had a very sinful neighbour who always remained intoxicated from drinking and could not even differentiate between day and night. I would counsel him but he would not take heed, and I would ask him to repent but he would not listen. After his demise, I saw him in a dream in an exalted position in Paradise and wearing the most beautiful of garments. He had been honoured greatly. I asked him how he had attained this.” The answer was the same as in the previous story.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَـدًا   عَلَى حَبِيْبِكَ خَيْـرِ الْخَلْقِ كُلِّهِمِ

18. Abū ’l-Ḥasan Baghdādī Dāramī (may Allāh have mercy on him) says, “I saw Abū ʿAbdullāh bin Ḥāmid (may Allāh have mercy on him) many times in my dreams after he had passed away. I asked, ‘What happened to you in the Hereafter?’
He replied, ‘Allāh pardoned me and had mercy on me.’

I asked, 'Inform me of an action whereby I can gain direct entry into Paradise.'

He said, 'Perform one thousand *rak□āts* of prayer, reciting *Surah Ikhlāṣ* a thousand times in each *rak□āt*.'

I said, 'This is a difficult task.'

He said, 'Then confer blessings a thousand times every night.' I thus made it my daily practice." (*Al-Qawl al-Badī□*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

19. A person once saw Abū Ḥafṣ Kāghidhī (may Allāh have mercy on him) in a dream after his demise. He asked him, "What happened to you?"

Abū Ḥafṣ (may Allāh have mercy on him) said, "Allāh had mercy on me and pardoned me. He ordered that I be entered into Paradise."

This person then asked, "How did this happen?"

Abū Ḥafṣ (may Allāh have mercy on him) replied, "When I was presented before Allāh, the angels were ordered to count the blessings I had conferred and to count my sins. The number of blessings I had conferred outnumbered my sins, so my Lord said, 'O angels, stop! Do not continue with his reckoning. Take him to my Paradise.'" (*Al-Qawl al-Badī□* - This has previously been narrated with brevity under the twelfth-story on the authority of Ibn Ḥajar Makkī (may Allāh have mercy on him)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

20. □Allāma Sakhāwī (may Allāh have mercy on him) narrates from some books of history that there lived a very sinful person from the Banū Isrā'īl. When he passed away, people left him at the place of his death without tending to his burial. Allāh sent revelation to Sayyidunā Mūsā ◆ to bathe

him and perform his funeral prayer, as He had forgiven this person. Sayyidunā Mūsā ◆ asked, "How was this person forgiven?"

Allāh Most High said, "He once opened the Torah and saw the name Muḥammad therein. He conferred blessings upon reading his name and thus I forgave him."   (*Al-Qawl al-Badī*)

There is no point of objection in these stories. Neither do these stories mean that by conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) once, all major sins and the rights of servants (*ḥuqūq al-ibād*) are forgiven nor do they contain any exaggeration or falsehood. It all depends on the Master accepting an action. If He decides to accept even the minutest of a person's deeds such as the saying of the kalima once (as in ḥadīth eleven of Chapter One) it is sufficient for all sins to be pardoned.

Allāh says in the Qur'ān:

إِنَّ اللهَ لاَ يَغْفِرُ أَنْ يُّشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذَلِكَ لِمَنْ يَشَاءُ

Surely Allah will not forgive that anyone be joined with Him, and He will forgive all else to whom He will   (al-Nisā 4:48)

For this reason, there is no doubt in this story and others of a similar nature as to how Allāh can pardon all sins if He is pleased by the mere conferring of blessings once, as He has absolute power. If a person is owed thousands of pounds and he becomes pleased with an action of the recipient and thus decides to absolve the debt, or he does even without any reason, what objection can anybody else have? Likewise, if Allāh out of His infinite grace and mercy wants to pardon someone, what objection can there possibly be?

We certainly understand from these incidents that conferring blessings is instrumental in the pleasure of the Sovereign. Thus, confer blessings abundantly. Who knows which ṣalāt of his He becomes pleased with? If He becomes pleased with even one, it is enough for one's salvation.

بس ہے اپنا ایک ہی نالہ اگر پہنچے وہاں
گرچہ کرتے ہیں بہت سے نالہ وفریاد ہم

Even one of our pleas is enough if it is accepted by Him,
Although we may plea and call out to Him in abundance.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

21. A saint once saw a very disfigured and ugly form in his dream. He asked, "Who are you?"
It replied, "I am your evil deeds."
The saint asked, "How can I remain safe from you?"
It replied, "Confer blessings and salutations abundantly upon Muḥammad the Chosen One ." (*Al-Qawl al-Badī*)

Who is there amongst us who is not involved in sins day and night? Conferring blessings and salutations is the best means of atonement. One should confer blessings upon him as much as possible at all times and not lag behind for this is the greatest antidote.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

22. The Shaykh of all shakyhs Shiblī (may Allāh have mercy on him) says, “A neighbour of mine passed away. I saw him in a dream and asked, ‘What happened to you?’
    He replied, ‘I faced severe difficulties and I was about to falter at the time of questioning in the grave. At that time, I thought to myself, ‘O Allāh, where have these hardships come from? Did I not die in the state of Islām?’
    I heard a voice from the unseen saying, ‘This is the punishment for your carelessness in speech.’ When the two angels intended to inflict punishment on me, an extremely handsome person appeared and got in the way of the angels. His body was emanating with the best of fragrances. He told me what answer to give to the angels and I was thus able to answer their questions instantly. I asked this person, ‘May Allāh have mercy on you. Who are you?’
    He replied, ‘I have been created from your abundance of conferring blessings. I have been ordered to help you in the face of every difficulty.’”

Good deeds and bad deeds will have their respective forms in the Hereafter. In the second part of *Virtues of Charity*, it is mentioned under the conditions faced after death that when the corpse is placed in the grave, prayer stands to the right, fasting to the left, the remembrance of Allāh and the recitation of the Qur’ān at the head side and so forth, and they defend the deceased from punishment from all sides.

Similarly, sins will appear in the ugliest of forms. The Qur’ān and ḥadīths mention many times that if *zakāh* was not fulfilled, the outstanding money will take the form of a large serpent and be made into a shackle around the neck. May Allāh keep us in His protection from this.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

23. Sayyidunā Abdurraḥmān bin Samura ♦ narrates that the Messenger of Allāh once came out and said, “I saw a strange spectacle last night. I saw a person on the Bridge who at times was dragging himself across and at other times, he was crawling or unable to continue. In this state, his conferring of blessings upon me came to his assistance and helped him to his feet enabling him to cross with ease.” (*Al-Qawl al-Badī* from Ṭabrānī)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

24. Sufyān bin Uyayna (may Allāh have mercy on him) narrates that Khalf (may Allāh have mercy on him) said, “I had a friend with whom I used to study ḥadīths. He passed away. I saw in a dream that he was wandering freely wearing a new pair of green clothes. I asked him, ‘We used to study ḥadīths together, so how then did you reach this high station of honour and dignity?’

He replied, ‘Yes, we did write ḥadīths together but whenever I came across the blessed name of the Noble Prophet(Sallallahu A’lihi Wassalam) , I would write (h) underneath. In return for this deed, Allāh granted me this honour that you are witnessing.’” (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

25. Abū Sulaymān Muḥammad bin Ḥusayn Ḥarrānī (may Allāh have mercy on him) relates, “We had a neighbour called Faḍl. He spent most of his time engaged in prayer and would fast regularly. He told me that he used to write ḥadīths but fail to write blessings. He saw the Noble Prophet(Sallallahu A’lihi Wassalam) in his dream, who said to him, ‘When you write or mention my name, why do you fail to confer blessings upon

me?' (Thereafter, he became punctual in acting upon this). A few days later, he saw the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream. The Noble Prophet(Sallallahu A'lihi Wassalam) said, 'Your blessings and salutations reach me. When you say my name, say ♏.'" (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

26. Abū Sulaymān Ḥarrānī (may Allāh have mercy on him) narrates his own experience. He says, "I once saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream. He said, 'O Abū Sulaymān! When you come across my name in ḥadīths and confer blessings upon me, why do you not say *wasallam*? This word consists of four letters and each letter carries ten rewards. By omitting this, you are losing forty rewards.'" (*Al-Qawl al-Badī* - A similar story has been narrated in the section on etiquettes in Chapter Four from *Zād al-Sa īd*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

27. Ibrāhīm Nasafī (may Allāh have mercy on him) says, "I once saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream but found him to be distant from me. Thus, I quickly went forward, kissed the Noble Prophet(Sallallahu A'lihi Wassalam)'s hand and said, 'O Messenger of Allāh, I am from the servants of the ḥadīths. I am from amongst the People of *Sunna* and I am a traveller.'

    The Noble Prophet(Sallallahu A'lihi Wassalam) smiled and asked, 'When you confer blessings upon me, why do you not also confer salutations upon me?' From this point onwards, I began writing h." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

28. Ibn Abī Sulaymān (may Allāh have mercy on him) says, "I saw my father in a dream after his demise. I asked, 'How did Allāh deal with you?'
He replied, 'Allāh forgave me.'
I asked, 'Due to which deed did He forgive you?'
He answered, 'I used to write blessings after the Noble Prophet(Sallallahu A'lihi Wassalam)'s name in every ḥadīth.'" (*Al-Qawl al-Badī□*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

29. Ja□far ibn □Abdullāh (may Allāh have mercy on him) says, "I saw Abū Zur□a (the famous ḥadīth scholar) in my dream. He was in the heavens and leading the angels in prayer. I asked him, 'How did you attain this lofty status?'
He replied, 'I have written one million ḥadīths with this hand. Whenever I wrote the Noble Prophet(Sallallahu A'lihi Wassalam)'s name, I also wrote blessings and salutations, and the Noble Prophet(Sallallahu A'lihi Wassalam) said, 'Whoever confers blessings upon me once, Allāh confers ten blessings and mercies upon him.'" (*Al-Qawl al-Badī□*`)

Thus, Allāh's blessings and mercies equal one billion. Even one mercy from Allāh is sufficient, let alone one billion.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

30. A few stories were related regarding Imām Shafi□ī (may Allāh have mercy on him) from *Zād al-Sa□īd*. Many similar stories have been narrated regarding Imām Shafi□ī (may Allāh have mercy on him).

ʿAllāma Sakhāwī (may Allāh have mercy on him) relates in *Al-Qawl al-Badīʿ* that ʿAbdullāh bin ʿAbdul Ḥakam said, “I saw Imām Shafiʿī (may Allāh have mercy on him) in a dream and asked him how Allāh had treated him. He said, ‘Allāh had mercy on me, forgave me and Paradise was adorned for me in the same manner a bride is adorned. I was showered with bounties as a bride is showered (with money and presents, as is the custom in weddings with the bride and bridegroom).

I asked him, ‘How did you reach this status?’

Someone told me that he reached this status in reward for the blessings written in *Al-Risāla* [Imām Shafiʿī’s book]. I further enquired as to what these blessings were. I was told they are:

صَلَّى اللهُ عَلَى مُحَمَّدٍ عَدَدَ مَا ذَكَرَهُ الذَّاكِرُوْنَ

وَعَدَدَ مَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

May Allāh confer blessings upon Muḥammad as much as those who remember him make mention of him and as much as those who are negligent are in their negligence.

When I awoke in the morning, I saw that the blessings were exactly the same as in Imām Shafiʿī’s *Al-Risāla*.”

Numayrī (may Allāh have mercy on him) and others have narrated this story from Imām Muzanī (may Allāh have mercy on him) who says, “I saw Imām Shafiʿī (may Allāh have mercy on him) in my dream. I asked, ‘How did Allāh deal with you?’

He replied, ‘Allāh pardoned me in return for the blessings I wrote in my book *Al-Risāla*.’”

The blessings are:

اللهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَصَلِّ
عَلٰى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

O Allāh, confer blessings upon Muḥammad whenever those who remember him make mention him and confer blessings upon Muḥammad whenever those who are negligent are in their negligence.

Bayhaqī (may Allāh have mercy on him) has narrated that Abū ’l-Ḥasan Shafi□ī’s (may Allāh have mercy on him) said, “I saw the Noble Prophet(Sallallahu A’lihi Wassalam) in a dream. I asked, ‘O Messenger of Allāh, what reward have you given Imām Shafi□ī (may Allāh have mercy on him) for the blessings he has written in his *Al-Risāla*?’

The Noble Prophet(Sallallahu A’lihi Wassalam) replied, ‘My reward for him is that he will not be stopped on the Day of Judgement to account for his deeds.’”

The blessings are:

صَلَّى اللهُ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَغَفَلَ
عَنْ ذِكْرِهِ الْغَافِلُوْنَ

May Allāh confer blessings upon Muḥammad whenever those who remember him make mention of him and whenever those who are negligent are in their negligence.

Ibn Banān Iṣbahānī (may Allāh have mercy on him) says, “I saw the Noble Prophet(Sallallahu A’lihi Wassalam) in my dream. I asked, ‘O Messenger

of Allāh, Muḥammad ibn Idrīs (Imām Shafi□ī) is from the progeny of your paternal-uncle (his lineage of meets the Noble Prophet(Sallallahu A'lihi Wassalam)'s lineage at Hāshim, one of the forefathers of the Noble Prophet(Sallallahu A'lihi Wassalam) . Imām Shafi□ī (may Allāh have mercy on him) is a descendant of □Abd Yazīd, son of Hāshim). Have you reserved any special privilege for him?'

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'Yes. I have asked Allāh not to take him to account on the Day of Judgement.'

I asked, 'O Messenger of Allāh, through which action did he earn this privilege?'

The Noble Prophet(Sallallahu A'lihi Wassalam) said, 'He conferred blessings and salutations upon me with words nobody had ever used before.'

I further enquired, 'What are those words, O Messenger of Allāh?'

The Noble Prophet(Sallallahu A'lihi Wassalam) said,

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَصَلِّ
عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

O Allāh, confer blessings upon Muḥammad whenever those who remember him make mention of him and confer blessings upon Muḥammad whenever those who are negligent are in their negligence.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

31. Abū Qāsim Marwazī (may Allāh have mercy on him) says, "My father and I would sit at night to study ḥadīths. It was seen in a dream that a pillar of light is extending from the place we used to sit in and study all the way to

the heavens. Someone asked, ‘What is this pillar of light?’ The reply was, ‘These are the blessings they conferred when sitting to study the hādīths:’

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَشَرَّفَ وَكَرَّمَ

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

32. Abū Isḥāq Nahshal (may Allāh have mercy on him) says, “I used to write hādīths in a book and I would write in this book,
“The Prophet(Sallallahu A’lihi Wassalam) ♏ تَسْلِيْمًا said….”
I saw in a dream that the Noble Prophet(Sallallahu A’lihi Wassalam) looked at this book and said, ‘This is excellent (most probably indicating towards the addition of the word *taslīma*).’”

Allāma Sakhāwī (may Allāh have mercy on him) has narrated many dreams wherein people were seen in a pleasant state after their demise. When asked the reason for this honour, they all said it was due to writing blessings with the Noble Prophet(Sallallahu A’lihi Wassalam)’s name in every ḥadīth. (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

33. Ḥasan bin Mūsā Ḥaḍramī (may Allāh have mercy on him), commonly known as Ibn Ujaynah, says, “I used to write ḥadīths but would omit the writing of blessings to save time. I saw the Noble Prophet(Sallallahu A’lihi Wassalam) in my dream. He said to me, ‘Why do you not write blessings when you write ḥadīths in the same way Abū Amr Ṭabarī does?’ When I woke up, I was overcome with extreme anxiety. From that point onwards, I resolved to always write h when writing ḥadīths.” (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

34. Abū □Alī Ḥasan bin □Alī □Aṭṭār (may Allāh have mercy on him) says, "Abū Ṭāhir gave me a few manuscripts of ḥadīths. I noticed that wherever the Noble Prophet(Sallallahu A'lihi Wassalam)'s name was written, alongside it was written

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

I asked him, 'Why do you write blessings in this manner?'

He said, 'When I was young, I used to write ḥadīths but not write blessings alongside the Noble Prophet(Sallallahu A'lihi Wassalam)'s name. I once saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream. I went into his noble presence and greeted him with salutations, but he turned his face away. I came to him from the other direction, but he turned his face away again. On the third occasion, I sat in front of him and asked, 'O Messenger of Allāh, why are you turning your face away from me?'

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'When you write my name in your book, you do not care to write blessings upon me.'

Since then, I have made it a practice to write

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

whenever I write the Noble Prophet(Sallallahu A'lihi Wassalam)'s name." (*Al-Qawl al-Badī□*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

35. Abū Ḥafṣ Samarqandī (may Allāh have mercy on him) writes in *Rawnaq al-Majālis* that there was once a wealthy tradesman in Balkh. He passed

away and left behind two sons. His wealth was distributed equally between his sons. However, his inheritance also included three blessed hairs of the Noble Prophet(Sallallahu A'lihi Wassalam) . Each brother took one hair. Regarding the third hair, the elder brother said that it should be halved too. The younger brother said, "Never, by Allāh! The blessed hair of the Noble Prophet(Sallallahu A'lihi Wassalam) will never be cut."
The elder brother said, "Are you pleased to give all your wealth to me in exchange for the three hairs?"
The younger brother readily accepted the offer. Thus, the elder brother took all the wealth and the younger brother took the three blessed hairs. He would keep these three blessed hairs in his pocket and every so often, look at them and confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) .

Only a short period elapsed that the elder brother lost all his wealth and the younger brother became very affluent. When this younger brother passed away, one of the pious saints saw the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream saying, "Whoever is in need from amongst you should sit at the grave of this person and beseech Allāh." (*Al-Qawl al-Badī*□)

This story has been mentioned briefly in *Nuzhat al-Majālis*. Therein, it is also mentioned that the elder brother who took all the wealth became poor. He saw the Noble Prophet(Sallallahu A'lihi Wassalam) in a dream and complained to him of his poverty. The Noble Prophet(Sallallahu A'lihi Wassalam) said, "O deprived one! You were indifferent to my hairs and your brother has now taken them. Whenever he gazes upon them, he confers blessings upon me. Allāh has granted him prosperity in this life and

the Hereafter.” When he woke up, he went and became a servant of his younger brother.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَـدًا عَلَى حَبِيْبِكَ خَيْـرِ الْخَلْقِ كُلِّهِمِ

36. A woman once came to Ḥasan Baṣrī (may Allāh have mercy on him) and said, “My daughter has passed away and I wish to see her in my dream.”
Ḥasan Baṣrī (may Allāh have mercy on him) said, “Perform four *rak□āts* of supererogatary (*nafl*) prayers after *□ishā* prayers and recite *Sura Takāthur* in each *rak□āt* after *Sura Fātiḥa*. Thereafter, retire to bed and continue conferring blessings upon the Prophet(Sallallahu A’lihi Wassalam) until you fall asleep.”

The woman did as instructed and saw in her dream that her daughter was being punished severely. She was wearing garments of pitch, both her hands were tied with shacles and her feet were bound with chains of fire. The woman returned to Ḥasan Baṣrī (may Allāh have mercy on him) in the morning and informed him of what she had seen.

Ḥasan Baṣrī (may Allāh have mercy on him) said, “Give charity on her behalf. Allāh may possibly forgive your daughter due to this charity.”
The next day, Ḥasan Baṣrī (may Allāh have mercy on him) saw a magnificent throne in one of the gardens of Paradise. Sitting on the throne was an extremely beautiful young girl wearing a crown of light.
She asked, “O Ḥasan, have you even recognised who I am?”
He said, “No, I have not recognised you.”
She said, “I am the same girl whose mother you instructed to confer blessings (after *□ishā* until she falls asleep).”

Ḥasan Baṣrī (may Allāh have mercy on him) then said, "The condition your mother told me is totally different to what I am witnessing."
She said, "I was in the very state my mother described to you."
Ḥasan Baṣrī (may Allāh have mercy on him) asked, "Then how did you attain this status?"
The young girl replied, "Seventy thousand of us were being punished in the very same manner my mother described to you. It so happened that a pious person passed by the graveyard. He conferred blessings once and bestowed its reward to all the inhabitants of the graveyard. His conferring of blessings was so accepted by Allāh that we were all freed from this punishment were granted this lofty status through the blessings of this pious saint."
(*Al-Qawl al-Badī*□)

A similar story has been narrated in *Rawḍ al-Fā'iq*. A woman had a son who was very sinful. His mother always gave him good counsel but he never took heed and died in this very state. Since he had died without repenting, his mother was grief-stricken and greatly wished to see her son in a dream. When she eventually saw him in her dream being punished, it only increased her grief and distress.

A short time passed before she saw her son once again in her dream, but this time in a most pleasant state. The mother asked, "How did this happen?"
He said, "A very sinful person passed by this graveyard. Seeing the graves caused him to stop and reflect, and he began crying upon his life of sin and sincerely repented. He recited a portion of the Qur'ān and conferred blessings twenty times, granting its reward to the deceased of the graveyard in which I am also buried. The pleasant state in which you are now seeing

me is a result of the share I received from that reward. My dear mother, conferring blessings upon the Noble Messenger is a light for the hearts, expiation for one's sins and a mercy for both the living and the deceased."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

37. Ka□b Aḥbār (may Allāh have mercy on him), who was well-versed in the Torah, says that Allāh sent revelation to Sayyidunā Mūsā ◆ saying, "If there were not on the face of the earth people who praise and extol me, I would not send down a drop of water from the skies and no seed would grow from the earth." He mentioned other things besides this.

    Allāh then said, "O Mūsā ◆, if you wish to be closer to me than the proximity of your speech with your tongue, more close than your heart is to its thoughts, than your body is to your soul and than your eyes are to your vision."
    Sayyidunā Mūsā ◆ quickly replied, "O Allāh, please do inform me."
    Allāh said, "Confer blessings upon the Messenger of Allāh abundantly." (*Al-Qawl al-Badī□*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

38. A pious saint, Muḥammad bin Sa□īd bin Muṭarrif (may Allāh have mercy on him) says, "I had made it a habit to confer a fixed number of blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) before retiring to bed at night. I once retired to bed in the upper chamber of my house after conferring my fixed number of blessings when I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in a dream. He entered through the door of the upper chamber whereby the whole upper chamber instantly

filled with light. The Noble Prophet(Sallallahu A'lihi Wassalam) then came towards me and said, 'Bring forward that mouth which confers blessings upon me in abundance so that I may kiss it.' I felt ashamed to present my mouth before the blessed mouth of the Noble Prophet(Sallallahu A'lihi Wassalam) and so I turned my cheek towards him. The Noble Prophet(Sallallahu A'lihi Wassalam) then kissed me on my cheek. I suddenly woke up overcome with anxiety and this caused my wife who was lying next to me to suddenly awake too. The whole upper chamber was emanating with the beautiful fragrance of musk and this fragrance remained on my cheek for eight days." (*Al-Qawl al-Badī□*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا　　عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

39. Muḥammad bin Mālik (may Allāh have mercy on him) says, "I travelled to Baghdad to study under Qārī Abū Bakr bin Mujāhid (may Allāh have mercy on him). Some of us were present in his gathering and the Qur'ān was being recited when an elderly man joined the gathering, wearing an old turban, shirt and shawl. On seeing him, Shaykh Abū Bakr stood up and seated him in his own place. He asked him regarding his well-being and that of his family. The elderly man said, 'A child was born to me last night and my wife has requested that I bring some ghee and honey.'

Shaykh Abū Bakr became very perturbed upon hearing this [as he had nothing to give to the elderly man] and fell asleep in this state of distress. He saw the Noble Prophet(Sallallahu A'lihi Wassalam) in this state, who said to him, 'Why are you so worried? Go to the minister, □Alī bin □Īsā, and convey my greetings to him. Then tell him that you know he does not retire to bed on Friday night until he confers one thousand blessings upon me. Last Friday night, he conferred blessings seven hundred times when the

messenger of the king came to call him. He went to visit the King and completed the remaining number of blessings after having returned. After informing him of this sign, tell him to give the father of the newborn child one thousand coins so that he can spend it on his necessities.'

Qārī Abū Bakr (may Allāh have mercy on him) then left with the elderly man and they both arrived at the Minister's residence. Qārī Abū Bakr (may Allāh have mercy on him) said, 'The Noble Prophet(Sallallahu A'lihi Wassalam) has sent this elderly man to you.'

The Minister stood up, seated them in his place and requested them to relate the whole story. Qārī Abū Bakr (may Allāh have mercy on him) explained the whole series of events to the Minister. The Minister was delighted to hear this story and ordered his servant to bring a bag containing ten thousand coins. From this bag, he took out one hundred coins and gave it to the father of the newborn child. He then took out a further one hundred coins to give to Qārī Abū Bakr (may Allāh have mercy on him) but he refused to accept them. The Minister insisted that he take this amount, for it was in return for the great glad tiding he gave him regarding this incident, as this practice of his was a secret which only Allāh knew. He took out a further one hundred coins to give to the Shaykh for giving him the glad tiding that the Noble Prophet(Sallallahu A'lihi Wassalam) was also aware of his practice. He then took out another one hundred coins and offered it to the Shaykh in return for the great trouble he underwent in coming to meet him. In this manner, he continued until he had taken out a thousand coins but the Shaykh was adamant in refusing to take any more than the initial hundred coins the Noble Prophet(Sallallahu A'lihi Wassalam) had ordered them to take." (*Al-Qawl al-Badī*□)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا　　　عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

40. ʿAbdurraḥmān bin ʿAbdurraḥīm (may Allāh have mercy on him) says, "I once fell in the bathroom, hurting my arm quite seriously and causing it to swell. I spent the night in great unease. When I eventually fell asleep, I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream. I just said, 'O Messenger of Allāh…' when the Noble Prophet(Sallallahu A'lihi Wassalam) said, 'Your abundance of conferring blessings has made me distressed [i.e. upon seeing you in this state].' I woke up to find that there was no pain and the swelling had also disappeared." (*Al-Qawl al-Badīʿ*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا　　　عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

41. ʿAllāma Sakhāwī (may Allāh have mercy on him) says, "A reliable student of Shaykh Aḥmad bin Raslān (may Allāh have mercy on him) told me that he saw the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream. This book *Al-Qawl al-Badīʿ fī '-ṣalāti ʿalā al-ḥabīb al-shafīʿ* (the famous work of Sakhāwī (may Allāh have mercy on him) regarding blessings and salutations and which is the source for most of the content of this book) was presented to the Noble Prophet(Sallallahu A'lihi Wassalam) and he accepted it. It was a very long dream, which was a source of great happiness for me. I am hopeful from Allāh and His Noble Prophet(Sallallahu A'lihi Wassalam) that it is accepted and I hope for utmost reward in both worlds, if Allāh wills. Thus, constantly remember the Prophet(Sallallahu A'lihi Wassalam)'s noble characteristics and abundantly confer blessings upon him with your heart and tongue, because your blessings upon him reach his blessed grave and are presented to the Noble Prophet(Sallallahu A'lihi Wassalam) with your name." (*Al-Qawl al-Badīʿ*)

صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَأَتْبَاعِهِ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا كَثِيْرًا كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ
وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

42. Allāma Sakhāwī (may Allāh have mercy on him) relates that Abū Bakr bin Muḥammad (may Allāh have mercy on him) said, "I was seated with Abū Bakr ibn Mujāhid (may Allāh have mercy on him) when the Shaykh of all shaykhs, Shiblī (may Allāh have mercy on him) came. On seeing him, Abū Bakr ibn Mujāhid (may Allāh have mercy on him) stood up, embraced him and kissed him on his forehead. I asked, 'O my master, you behave in this manner with Shiblī whilst on the other hand, you and the scholars of Baghdad consider him a madman.'

Abū Bakr (may Allāh have mercy on him) said, 'I only did what I saw the Noble Prophet(Sallallahu A'lihi Wassalam) doing.'

He then related his dream to me, saying, 'I saw Shiblī (may Allāh have mercy on him) attending the blessed gathering of the Noble Prophet(Sallallahu A'lihi Wassalam) . The Noble Prophet(Sallallahu A'lihi Wassalam) stood and kissed him on the forehead. When I asked the Noble Prophet(Sallallahu A'lihi Wassalam) regarding this, he told me, 'He recites the following verse after every prayer and confers blessings upon me

thereafter.' (In another narration, he would recite this verse after every obligatory (*farḍ*) prayer and the following blessings three times thereafter)

لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ أَنْفُسِكُمْ الخ

(Tawbah 9:128-129)

صَلَّى اللهُ عَلَيْكَ يَامُحَمَّدُ صَلَّى اللهُ عَلَيْكَ يَامُحَمَّدُ

صَلَّى اللهُ عَلَيْكَ يَامُحَمَّدُ

Abū Bakr (may Allāh have mercy on him) said, 'After seeing this dream, I asked Shiblī (may Allāh have mercy on him) which blessings he confers after prayers and he told me the very same blessings.'"

A similar incident has been narrated by another person. Abū Qāsim Khaffāf (may Allāh have mercy on him) says, "Shiblī once went to the mosque of Abū Bakr bin Mujāhid (may Allāh have mercy on him). Abū Bakr (may Allāh have mercy on him) stood up on seeing him. News of this spread amongst Abū Bakr's (may Allāh have mercy on him) students. They asked their teacher, 'You did not stand when the king came to you yet you stood for the sake of Shiblī (may Allāh have mercy on him)?'
Abū Bakr (may Allāh have mercy on him) replied, 'Should I not stand in honour of that person whom the Noble Prophet(Sallallahu A'lihi Wassalam) respects?' Thereafter, he related his dream saying, 'I saw the Noble Messenger in my dream. He told me that a person of Paradise will come to me tomorrow and that I should honour him.' A few days later, I saw the Noble Prophet(Sallallahu A'lihi Wassalam) again. He said, 'May

Allāh honour you in the same way you honoured a resident of Paradise.' I asked, 'O Messenger of Allāh, how did Shiblī (may Allāh have mercy on him) gain this privilege?'

The Noble Prophet(Sallallahu A'lihi Wassalam) replied, 'He reads this verse after all five daily prayers and this has been his practice for eighty years.'" (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

43. Imām Ghazālī (may Allāh have mercy on him) narrates in his *Iḥyā* that Abdul Wāḥid ibn Zayd Baṣrī (may Allāh have mercy on him) said, "I was travelling for the pilgrimage (*ḥajj*). Another person joined me as a travel companion and he would confer blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) all the time. I asked him the reason for his abundant conferring of blessings. He replied, 'I was with my father on my first journey for pilgrimage (*ḥajj*). On our return, we stopped at a certain place to sleep. In my dream, I saw someone saying to me, 'Wake up. Your father has passed away and his face has turned black.' I woke up in alarm and saw that my father had really passed away and his face was slowly turning black. This whole series of events made me extremely worried and frightened. I fell asleep again and saw that four black men with clubs in their hands were standing by my father's head when suddenly an extremely handsome saint wearing two green garments came and moved these men out of the way. He then passed his hand over my father's face and said to me, 'Wake up. Allāh has illuminated your father's face.'

I said, 'May my parents be sacrificed for your sake. Who are you?'

He replied, 'I am Muḥammad .'

I have never been negligent in conferring blessings upon the Noble Prophet(Sallallahu A'lihi Wassalam) since that day."

A similar incident has been narrated in *Nuzhat al-Majālis* by Abū Ḥāmid Qazwaynī (may Allāh have mercy on him) who says, "A father and son were on a journey. The father passed away and his face began to resemble that of a swine. The son cried profusely and implored Allāh with great humbleness. He fell asleep and saw in his dream that someone is saying to him, 'Your father used to deal in usury, which is why his face has become disfigured. However, the Noble Prophet(Sallallahu A'lihi Wassalam) has interceded on his behalf, as he would always confer blessings upon him on hearing his name. His original appearance has been restored due to the Prophet(Sallallahu A'lihi Wassalam)'s intercession."

Another similar story has been narrated in *Rawḍ al-Fā'iq*. Sufyān Thawrī (may Allāh have mercy on him) says, "I was performing *ṭawāf* when I saw a person conferring blessings only upon his every step and not any other form of dhikr. I asked him the reason behind this.
He asked me, 'Who are you?'
I replied, 'Sufyān Thawrī.'
He answered, 'Were you not the unique personality of this age, I would not disclose my secret to you. I was travelling with my father on the pilgrimage (*ḥajj*). On arriving at a certain place, my father became ill. I was seeing to my father's treatment when suddenly he passed away and his face became black. Seeing this caused me great distress, and I read *innā lillāhi wa innā ilayhi raji□ūn* and covered his face with a cloth. I fell asleep and saw in my dream the most handsome of all men I have ever seen, wearing extremely clean clothes and whose body was emanating with the most pleasant fragrance I have ever smelt. He quickly came forward, removed

the cloth and passed his blessed hand over my father’s face, causing it to become radiant. He began to head back towards where he had come from but I grabbed onto him and said, ‘May Allāh have mercy on you. Who are you? Allāh has favoured my father through you in this journey.’

He replied, ‘Do you not recognise me? I am Muḥammad bin ʿAbdullāh , upon whom the Qur’ān was revealed. Your father was very sinful but he would confer blessings upon me abundantly. When this hardship befell him, I came to his assistance and likewise, I am of assistance to every person who abundantly confers blessings upon me.’”

يَا مَنْ يُجِيبُ دُعَا الْمُضْطَرِّ فِي الظُّلَمِ   يَا كَاشِفَ الضُّرِّ وَالْبَلْوَى مَعَ السَّقَمِ

شَفِّعْ نَبِيَّكَ فِي ذُلِّي وَمَسْكَنَتِي   وَاسْتُرْ فَإِنَّكَ ذُو فَضْلٍ وَّذُو كَرَمِ

وَاغْفِرْ ذُنُوبِي وَسَامِحْنِي بِهَا كَرَمًا   تَفَضُّلاً مِّنْكَ يَا ذَا الْفَضْلِ وَالنِّعَمِ

إِنْ لَمْ تُغِثْنِي بِعَفْوٍ مِنْكَ يَا أَمَلِي   خَجْلَتِي وَاحَيَائِي مِنْكَ وَانَدَمِي

يَا رَبِّ صَلِّ عَلَى الْهَادِي الْبَشِيرِ وَمَنْ   لَهُ الشَّفَاعَةُ فِي الْعَاصِي فِي النَّدَمِ

يَا رَبِّ صَلِّ عَلَى الْمُخْتَارِ مِنْ مُضَرٍ   أَزْكَى الْخَلَائِقِ مِنْ عَرَبٍ وَّمِنْ عَجَمِ

يَا رَبِّ صَلِّ عَلَى خَيْرِ الْأَنَامِ وَمَنْ   سَادَ الْقَبَائِلَ فِي الْأَنْسَابِ وَالشِّيَمِ

صَلَّى عَلَيْهِ الَّذِي أَعْطَاهُ مَنْزِلَةً   عُلْيَاءَ إِذْ كَانَ حَقًّا أَفْضَلَ الْأُمَمِ

صَلَّى عَلَيْهِ الَّذِي أَعْلَاهُ مَرْتَبَةً   ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

صَلَّى عَلَيْهِ صَلَوةً لَا انْقِطَاعَ لَهَا   مَوْلَاهُ ثُمَّ عَلَى صَحْبٍ وَّذِي رَحِمِ

O Ye who accepts the prayers of the distressed in the darkest of times, Remover of all calamities and illnesses.

Accept the intercession of Your Prophet(Sallallahu A'lihi Wassalam) on behalf of my weakness and humbleness and conceal my faults, for indeed You are the bountiful Lord, Most Graceful.

Forgive and pardon my sins out of Your Grace and Your favour, O Lord of Bounty and favours.

If you do not assist me with your pardon, O my source of hope, how ashamed I shall feel and how regretful I shall be!

O My Lord, send your blessings upon the Guide, Bearer of Glad-tidings, he who shall intercede for the sinful and the remorseful.

O My Lord, send blessings upon the chosen one from the tribe of *Muḍar*, most pure from amongst all the creation, be they Arab or non-Arab.

O My Lord, send blessings upon the best of the creation, leader of all nations in lineage and virtue.

May the being who granted Muḥammad the highest station send blessings upon him, for he is indeed the best of all people.

May He who elevated his status send blessings upon him, who the Creator of all has chosen as His beloved.
May his Lord send infinite blessings upon him, upon his Companions and his family.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

44. It is written in *Nuzhat al-Majālis* that a person went to visit someone in the final moments before death. He asked him, “How are you finding the bitterness of death?”

He replied, “I cannot feel anything, because I heard the scholars say that whoever abundantly confers blessings and salutations upon the Noble Prophet(Sallallahu A’lihi Wassalam) will be saved from the pangs of death.”

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

45. It is written in *Nuzhat al-Majālis* that a certain saint was suffering from urine retention. He saw the knower of Allāh (*ʿārif billāh*) Shaykh Shihābuddīn bin Raslān (may Allāh have mercy on him), a great ascetic and scholar, in his dream. He complained about his illness to the Shaykh. The Shaykh said, “How is it that you are oblivious to the tried and tested antidote? Recite the following:

اللّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رُوْحِ سَيِّدِنَا مُحَمَّدٍ
فِي الأَرْوَاحِ وَصَلِّ وَسَلِّمْ عَلَى قَلْبِ سَيِّدِنَا مُحَمَّدٍ
فِي الْقُلُوْبِ وَصَلِّ وَسَلِّمْ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي
الأَجْسَادِ وَصَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي
الْقُبُوْرِ

O Allāh, confer blessings and salutations upon, and bless the soul of our leader Muḥammad from amongst all souls. Confer blessings and

salutations upon the heart of our leader Muḥammad amongst all hearts. Confer blessings and salutations upon the body of our leader Muḥammad amongst all bodies. Confer blessings and salutations upon the grave of our leader Muḥammad amongst all graves."

After seeing this dream, he began conferring these blessings in abundance and thus his illness was cured.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

46. Ḥāfiẓ Abū Nu□aym (may Allāh have mercy on him) relates that Sufyān Thawrī (may Allāh have mercy on him) said, "I was once leaving my house when my gaze fell upon a youth who was reading

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ

with every step he took. I asked him, 'Is there any proof for your action (or is it just based on your own opinion)?'

He asked, 'Who are you?'

I replied, 'Sufyān Thawrī.'

'Sufyān of Iraq?' he asked. I replied in the affirmative.

He asked, 'Do you have the cognisance (*ma□rifa*) of Allāh?'

I replied in the affirmative.

He asked, 'How did you attain it?'

I said, 'He takes the night out of the day and the day out of the night, and He fashions the child in the mother's womb.'

He said, 'You have not truly recognized Him.'

I asked him, 'So how have you come to recognize Him?'

He replied, 'I firmly decide on doing something, but I end up having to cancel it. I resolve to do something but find that I am unable to fulfill it.

Through this, I have realised that there is another being who is governing my affairs.'

I asked him regarding his conferring of blessings. He said, 'I went for the Pilgrimage (*ḥajj*) with my mother. My mother passed away during the journey. Her face turned black and her stomach bloated whereby I realised that she had committed a grave sin. As I lifted my hands towards the sky to beseech Allāh, I saw a cloud coming from Tihāma (Ḥijāz) from which a man appeared. He passed his hand over my mother's face making it luminous and over her stomach, causing the swelling to disappear. I asked him, 'Who are you? You have allieviated me and my mother of this great affliction.'

He replied, 'I am your Prophet(Sallallahu A'lihi Wassalam), Muḥammad .'

I asked him for some advice. The Prophet(Sallallahu A'lihi Wassalam) instructed, 'Whenever you take a step, read

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ

(*Nuzhat al-Majālis*)

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا　　　　عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

47. The author of *Iḥyā* has written that after the demise of the Messenger of Allāh , Sayyidunā Umar was crying and he was saying, "O Messenger of Allāh, may my parents be sacrificed for your sake. The trunk of the date tree you would lean upon and deliver the sermon (*khuṭba*) before the erection of the pulpit cried after you ascended the pulpit, saddened by your separation. You passed your hand over it and comforted it (This is a famous ḥadīth). O Messenger of Allāh, your followers have more reason to cry over your separation than this date tree (They are more in need of your attention and comforting upon your separation).

O Messenger of Allāh, may my parents be sacrificed for your sake. Your status with Allāh is so exalted that your obedience has been declared obedience to Him. Allāh says, **"He who obeys the Messenger has indeed obeyed Allāh." (al-Nisā 4:80)**

O Messenger of Allāh, may my parents be sacrificed for your sake. You are so great in the eyes of Allāh that your mistakes were excused before you even requested forgiveness. Hence, Allāh says, **"Allāh pardon you! Why did you give them leave?" (al-Tawbah 11:43)**

O Messenger of Allāh, may my parents be sacrificed for your sake. Your lofty rank with Allāh is such that you have been mentioned foremost in the covenant taken from the Prophet(Sallallahu A'lihi Wassalam)s (blessings and salutations be upon them), even though you are the last Prophet(Sallallahu A'lihi Wassalam) to be sent. Allāh says, **"And recall when we took a bond from the Prophet(Sallallahu A'lihi Wassalam)s and from you, and from Nūḫ and Ibrāhīm and Mūsā and `Īsā, son of Maryam. And we took from them a solemn bond." (al-Aḫzāb 33:7)**

O Messenger of Allāh, may my parents be sacrificed for your sake. You are so great in the eyes of Allāh that the unbelievers in the Hellfire will be regretful for not obeying you, saying, **"Ah! That we had obeyed Allāh and the Messenger." (al-Aḫzāb 33:66)**

O Messenger of Allāh, may my parents be sacrificed for your sake. Indeed, Allāh granted Sayyidunā Mūsā ◆ the miracle of making rivers flow from stone but it is no more extraordinary than Allāh making water gush forth from your fingers.

O Messenger of Allāh, may my parents be sacrificed for your sake. If the wind was subjected to Sayyidunā Sulaymān ◆ and would transport him in the morning over a distance covered in one month and likewise in the evening, it is not more amazing than your surpassing the seven heavens on the *Burāq* and returning to Makkah by morning. May Allāh confer blessings upon you.

O Messenger of Allāh, may my parents be sacrificed for your sake. If Sayyidunā Īsā ◆ was granted the miracle of bringing the dead back to life, it is not more amazing than a goat cut into many pieces and roasted, speaking to you and telling you not to eat it because it has been poisoned.

O Messenger of Allāh, may my parents be sacrificed for your sake. Sayyidunā Nūḥ ◆ supplicated against his people, **"My Lord! Leave not of the infidels any inhabitant upon the earth." (Nūḥ 71:26)**

Had you supplicated against us, nobody from amongst us would have survived. The unbelievers placed the intestines of a camel on your back whilst you were in prostration. In the Battle of Uḥud, they caused your face to be covered in blood and broke your tooth. Despite this, you did not curse them. Instead, you supplicated, "O Allāh, forgive my people for they know not."

O Messenger of Allāh, may my parents be sacrificed for your sake. Within a short period of your life (twenty three years as a Prophet(Sallallahu A'lihi Wassalam)), more people accepted Islām than those who accepted during the lengthy lifetime (approximately one thousand years) of Sayyidunā Nūḥ

◆ (At the time of the Farewell Pilgrimage (*ḥajja al-widā*□), one hundred and twenty four thousand Companions ⍓ were present. Only Allāh knows how many had entered the fold of Islām and were unable to attend).

The number of people who brought faith upon you is great (In the ḥadīth narrated by Bukhārī in his *Saḥīḥ*, the Noble Prophet(Sallallahu A'lihi Wassalam) says that he saw his followers in such a great number that they had covered the horizon). Very few people brought faith upon Sayyidunā Nuh ◆. Allāh says in the Qur'ān, **"And these had not believed with him save a few." (Hūd 11:40)**

O Messenger of Allāh, may my parents be sacrificed for your sake. If you were only to entertain and meet those of the same standing as you, you would never have sat with us. If you were not to marry except a woman of the same status as yourself, never would you have married any of our women. If you were to feed only those who were as exalted as you, never would you have fed anyone amongst us. Indeed, you sat with us, married our women, allowed us sit and eat with you, wore clothes made of hair, mounted a donkey and sat on the floor and ate. You would lick your fingers after eating and all this was out of humility. Allāh confer blessings upon you.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَـدًا عَلَى حَبِيْبِكَ خَيْـرِ الْخَلْقِ كُلِّهِمِ

48. It is narrated in *Nuzhat al-Basātīn* that Ibrāhīm Khawwāṣ (may Allāh have mercy on him) said, "I experienced extreme thirst once whilst travelling, so much so that I fell unconscious. Someone sprinkled water on my face. I woke up to see a most handsome man on horseback. He gave me some

water to drink and told me to stay with him. A short while passed before he asked me, 'Look, what do you see?'
I replied, 'This is Madīna.'
He said, 'Dismount. Convey my salutations to the Messenger of Allāh and inform him that his brother Khiḍr ◆ conveyed salutations.'"

Shaykh Abūl Khayr Aqṭa (may Allāh have mercy on him) says, "I went to Madīna Munawwara. I stayed there for five days but did not experience any enjoyment or pleasure. I went to the blessed grave and conferred salutations to the Noble Prophet(Sallallahu A'lihi Wassalam) , Sayyidunā Abū Bakr and Sayyidunā Umar and then said, 'O Messenger of Allāh, I am your guest.' Thereafter, I went to sleep behind the pulpit. In my dream, I saw the Noble Messenger . Sayyidunā Abū Bakr ♦ was standing to his right and Sayyidunā Alī ♦ was standing at the front. Sayyidunā Alī ♦ nudged me saying, 'Stand up. The Messenger of Allāh is coming.' I stood and kissed the Noble Prophet(Sallallahu A'lihi Wassalam) on his forehead. The Noble Prophet(Sallallahu A'lihi Wassalam) granted me a piece of bread. I ate one half in my dream and found the other half in my hand when I woke up."

This story of Abūl Khayr (may Allāh have mercy on him) has also been narrated in *Al-Qawl al-Badī*. However, the wording of *Al-Qawl al-Badī* shows that there is a mistake in the translation of *Nuzhat al-Majālis*. The wording of *Al-Qawl al-Badī* is *aqamtu khamsata ayyāmin mā dhuqtu dhawāqan* (I stayed in Madīna for five days and did not taste anything). To translate this as not experiencing any pleasure or enjoyment is inaccurate.

This story has previously been narrated in the *Virtues of Ḥajj* under the eighth story and a similar story has been narrated by Ibn Jalā on the

authority of *Wafā al-Wafā* under the twenty-third story. Numerous similar incidents were experienced by the pious elders as narrated in *Wafā al-Wafā*.

The Shaykh of all shaykhs Leader of the Believers in the science of ḥadīth (*Amīr al-mu□minīn fī al-ḥadīth*) Shāh Waliyullāh (may Allāh have mercy on him) wrote *Al-Ḥirz al-Thamīn fī mubashirāt al-Nabiyy al-Amīn*, a short treatise in which he has recorded forty dreams or manifestations in wherein he or his father saw the Noble Prophet(Sallallahu A'lihi Wassalam) .

He writes, "I was once extremely hungry (only Allāh knows how many days passed in this state). I implored Allāh and thus saw that the blessed soul of the Noble Prophet(Sallallahu A'lihi Wassalam) has come down from the heavens and he was carrying a piece of bread. It seemed that Allāh had instructed the Noble Prophet(Sallallahu A'lihi Wassalam) to give me this bread." (Number twelve)

He further writes, "I did not have anything to eat to eat one night. A friend of mine gave me a glass of milk, which I drank and then went to sleep. I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream. He said, 'I was the one who sent you this milk (I directed my attention towards your friend and as a result, it came into his heart that he should give you this glass of milk).'"

When the effect of the spiritual attention of the saints is accepted and well known, what question could arise in respect to the power of the Noble Prophet(Sallallahu A'lihi Wassalam)'s spiritual attention?

Shāh Waliyullāh (may Allāh have mercy on him) writes under number fifteen, "My father told me that he once became ill and in this illness, he

was blessed with seeing the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream. The Noble Prophet(Sallallahu A'lihi Wassalam) asked, 'How are you feeling, my son?' Thereafter, the Noble Prophet(Sallallahu A'lihi Wassalam) ensured him that he will recover and granted him two hairs from his blessed beard. When my father woke up, he found both hairs in his hand and he granted me one of these hairs."

Shāh Waliyullāh (may Allāh have mercy on him) writes under number eighteen that his father told him, "When I was in the early days of my education, I considered fasting everyday but was uncertain due to the differing opinions of scholars regarding its permissibility . I saw the Noble Prophet(Sallallahu A'lihi Wassalam) in my dream. He granted me a piece of bread. Sayyidunā Abū Bakr ♦, Sayyidunā Umar ♦ and other Companions were also present. Sayyidunā Abū Bakr ♦ said to me, '*Al-hadāyā mushtaraka* (Gifts are to be shared).' I thus placed the bread infront of him and he tore some off. Sayyidunā Umar ♦ said the same. I placed the bread before him too, and he tore a portion off. When Sayyidunā Uthmān ♦ said the same thing, I replied, 'If this continues on the basis of *Al-hadāyā mushtaraka*, this piece of bread will finish in this manner. What will this destitute one be left with?'"

In *Al-Ḥirz al-Thāmīn*, this story is as above. In another book of Shāh Waliyullāh (may Allāh have mercy on him), *Anfās al-Ārifīn*, more detail has been mentioned. His father said, "When I woke up, I pondered as to why I presented the bread to the Shaykhayn upon their request but did not do the same for Sayyidunā Uthmān ♦. I concluded that my *Naqshbandiyya* connection meets Sayyidunā Abū Bakr ♦ and I am a descendant of Sayyidunā Umar ♦, so I was unable to refuse them. As for

Sayyidunā Uthman ♦, I am neither related to him in *taṣawwuf* nor in lineage, and thus I plucked up enough courage to speak up."

The authenticity of the ḥadīth *'Al-hadāyā mushtaraka'* has been criticised by the ḥadīth scholars. I have mentioned two stories regarding this at the end of the *Virtues of Ḥajj*; one story is regarding a pious elder and the other regarding the Jurist of the Umma (*Faqīh al-umma*) Imām Abū Yūsuf (may Allāh have mercy on him). A discussion on this ḥadīth is not the purpose at this point. The point to be clarified is how materialistic blessings are also showered upon the followers of the most generous from amongst humankind, the Leader of both worlds, Muḥammad .

Shāh Waliyullāh (may Allāh have mercy on him) writes in *Al-Ḥirz al-Thāmīn* under number nineteen that his father related, "I was travelling in the blessed month of Ramaḍan. It was extremely hot and I was undergoing great difficulty. I fell asleep and saw the Noble Prophet(Sallallahu A'lihi Wassalam) . The Noble Prophet(Sallallahu A'lihi Wassalam) granted me a most delicious sweet dish containing rice, saffron, sugar and ghee. I ate to my fill. Thereafter, the Noble Prophet(Sallallahu A'lihi Wassalam) gave me some water. My thirst and hunger were totally quenched and when I woke up, I could smell the fragrance of saffron on my fingers."

One should not question such stories, for the basis of these stories is present in the *ḥadīths* of continuous fasting in which the Noble Prophet(Sallallahu A'lihi Wassalam) said, "My Lord feeds me and gives me to drink."

As for the Noble Prophet(Sallallahu A'lihi Wassalam)'s saying, "I am not the same as you", this will be in reference to the common people.

Otherwise, if someone is fortunate to be given this as a miracle, there is no reason to object. It is the creed of the *Ahl al- Sunna wa ’-l Jamāʿa* that the miracles of the friends of Allāh are true.

The Qur’ān relates the story of Maryam as follows:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

Whenever Zakariyya entered the apartment to see her, he found provision by her. He said, “O Maryam! Whence have you this?” She said, “This is from Allāh.” Surely, Allāh provides for whom He wills without stint. (Āl ʿImrān 3:37)

In the narrations of *Al-Durr al-Manthūr*, this sustenance is said to be baskets filled with grapes out of season. In the winter, one would find fruits only available in summer months and vice versa.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

49. In *Nuzhat al-Majālis*, an amazing story has been narrated regarding a debate that took place between Night and Day, each one of them trying to prove its virtue over the other.

Day said to Night, “I am greater than you. Three obligatory prayers take place performed in me whilst only two take place in you. I contain the moment of acceptance on the Friday wherein no person asks Allāh for anything except that it is granted (as mentioned in an authentic ḥadīth). The fasts of Ramaḍan are observed in me too. You are just a time for sleep and wherein people are absentminded. I am accompanied by wakefulness and

being active, and there are great blessings in being active. The sun also rises in me and brings light to the whole world."

Night replied by saying, "If you pride yourself over the sun, then I consider the hearts of those who stand in prayer at night and the hearts of those who ponder over the wisdom behind Allāh's creation much greater than the sun. How can you ever reach the pinnacle of ecstasy the lovers experience when they are in solitude with me? How can you compare yourself to the Night of Ascension? What reply do you have to Allāh's order to His Messenger , when He the Almighty said, **'And of the night keep the vigil therein as an act of supererogation for you.' (al-Isrā 17:79)**

Allāh created me before you. I contain the Night of Decree in which the Sovereign bestows countless favours. Allāh calls out in the latter portion of the night, 'Is there anyone who asks of me that I may bestow upon him? Is there anyone seeking forgiveness so that I may forgive him?' Are you not aware that Allāh has said **'O you enwrapped! Keep vigil all night save a little?' (al-Muzammil 73: 1-2)**

Have you not heard Allāh say, **'Hallowed be He who took for a journey His bondsman in a night from the Sacred Mosque to the Farthest Mosque.'? (al-Isrā 17:1)"**

Indeed, the *Mi□rāj* holds a distinguished and focal point in the miracles of the Noble Prophet(Sallallahu A'lihi Wassalam) . Qād}ī □Iyād} (may Allāh have mercy on him) writes in *Al-Shifā* that the miracle of the *Mi□rāj* is one of the great virtues of the Noble Prophet(Sallallahu A'lihi Wassalam) and holds numerous points of virtue; conversing with the Almighty, seeing Allāh, leading all the Prophet(Sallallahu A'lihi Wassalam)s in prayer and visiting the Lote Tree of the

Utmost Boundary. **“Assuredly, he beheld of the greatest signs of his Lord.” (al-Najm 53:18)**

The story of *Mi□rāj* and the lofty stations mentioned in the Qur’ān and authentic ḥadīths regarding this incident are all from amongst the virtues specific to the Noble Prophet(Sallallahu A’lihi Wassalam) .

This story has been briefly narrated in the *Qaṣīda Burdah* (poem of the scarf) and Shaykh Thānawī (may Allāh have mercy on him) has noted this with its translation in *Nashr al-Ṭīb*. We present this story here:

سَرَيْتَ مِنْ حَرَمٍ لَيْلاً إِلَى حَرَمِ

كَمَا سَرَى الْبَدْرُ فِيْ دَاجٍ مِّنَ الظُّلَمِ

You travelled by night from the *Masjid Harām* to the *Masjid Aqṣā* (despite the fact that the distance between the two normally takes forty days to travel) just as the full moon pierces the veil of darkness at night with its light.

وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنْزِلَةً

مِنْ قَابَ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَمْ تُرَمِ

You spent the night continually ascending until you reached such proximity to the Almighty that none of His chosen servants have ever attained. So lofty was this station that nobody has ever sought to reach it.

وَقَدَّمَتْكَ جَمِيْعُ الأَنْبِيَاءِ بِهَا

والرُّسْلِ تَقْدِيْمَ مَخْدُوْمٍ عَلَى خَدَمِ

All the Noble Prophet(Sallallahu A'lihi Wassalam)s appointed you as their leader and guide at the *Masjid Aqṣā*, in the same manner the master is preferred over his attendants.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطِّبَاقَ بِهِمْ
فِيْ مَوْكَبٍ أَنْتَ فِيْهِ صَاحِبُ الْعَلَمِ

You surpassed the seven heavens, one above the other, accompanied by a large group of angels (out of your great honour and esteem), you being the leader and standard bearer amongst them.

حَتَّى إِذَا لَمْ تَدَعْ شَأْوًا لِمُسْتَبِقٍ
مِنَ الدُّنُوِّ وَلاَ مَرْقًا لِمُسْتَنِمِ

You continued ascending towards your lofty rank, passing through the heavens until you reached the pinnacle of proximity, beyond which nobody seeking closeness can strive for, nor can anyone wishing to advance exceed.

خَفَضْتَ كُلَّ مَكَانٍ بِالإِضَافَةِ إِذْ
نُوْدِيْتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You made the station of everyone inferior in comparison to the status bestowed upon you by the Almighty (when your ascension reached its utmost limit) and when He said to you, "Come close,"

كَيْمَا تَفُوْزُ بِوَصْلٍ أَيَّ مُسْتَتَرٍ
عَنِ الْعُيُوْنِ وَسِرٍّ أَيَّ مُكْتَتَمِ

This was so that you succeed in your meeting with Him, totally hidden from any of His creation, and that you are successful in the secret concealed from all.

Mawlānā Thānawī (may Allāh have mercy on him) has taken the story of *Mi*□*rāj* from the *Qaṣīda Burdah* and the Urdu translation was taken from □*Iṭr al-Wardah*, written by Mawlānā Zulfaqār □Alī, father of Shaykhul Hind Mawlānā Maḥmudul Ḥasan Deobandī (*raḥimahumallāh*). Thereafter, the honourable Shaykh wrote the last verse and followed it with his own verse:

ولنختم الكلام على وقعة الإسراء   بالصلوة على سيد أهل اصطفاء

وآله وأصحابه أهل الإجتباء   ما دامت الأرض والسماء

We finish our discussion with the story of Isrā, by conferring ṣalāt upon the Leader of all the chosen ones,
And upon his family, his Companions □ who were selected for his company, for as long as the heavens and earth exist.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِماً أَبَدًا   عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

50. Whilst writing these series of books regarding the virtues of certain deeds, this humble servant as well as others saw many glad-tidings and good

dreams. Whilst in the process of writing this book, I once saw in a dream that I was being ordered to write a poem in this book. The poem was not specified. However, whilst this humble servant was awake between the two dreams (I saw this dream twice) or in my dream, it crossed my mind that the famous *qaṣīda* of Mawlānā Jāmī (may Allāh have mercy on him) was being referred to, which is in the beginning of *Yūsuf Zulaykhā*.

I was around ten or eleven years of age when I studied this book by my father in Gangoh. At that time, I heard my father relate a story regarding the *qaṣīda* and it was this story which led my attention to be drawn towards this *qaṣīda* in my dream.

The story was that Mawlānā Jāmī (may Allāh have mercy on him) went for the Ḥajj pilgrimage after composing this poem and intended to stand at the blessed grave and recite this poem. Upon completing the Ḥajj and before heading towards Madīna, the Governor of Makkah saw the Noble Prophet(Sallallahu A'lihi Wassalam) in his dream. The Noble Prophet(Sallallahu A'lihi Wassalam) told him in his dream, "Do not let him go to Madīna." The Governor of Makkah stopped him from proceeding to Madīna. However, his intense love and yearning for the Noble Prophet(Sallallahu A'lihi Wassalam) was so intense that he secretly left for Madīna.

The Governor of Makkah saw the same dream. The Noble Prophet(Sallallahu A'lihi Wassalam) said, "He is heading towards Madīna. Do not let him come." The Governor of Makkah sent two men in his pursuit and he punished and imprisoned him.

The Governor saw the Noble Prophet(Sallallahu A'lihi Wassalam) for a third time in his dream. The Noble Prophet(Sallallahu A'lihi Wassalam) said to him, "He is

not a criminal that he should be imprisoned. He has composed a few verses of poetry which he intends to read at my grave. If he does so, my hand will come out of my grave to shake his hand and this will become a means of people falling into tribulation." Thus, he was released from prison and treated with great respect and dignity.

I have no doubt as to having heard this story and I clearly remember its details. However, due to weak eyesight and illness, I am unable to search the books for its source of origin. If any of the readers find it in any book in the lifetime of this humble servant, I will be most grateful if you would inform me. If it is after my demise, then it should be added to the footnotes. It was due to this very story that my mind went towards this *qaṣīda* and it has been in my mind since, and there is nothing far-fetched about this.

Sayyid Aḥmad Rifāī (may Allāh have mercy on him) is amongst the famous saints of the *ṣūfiyā* and his story is famous. In 555 AH, he presented himself at the blessed grave of the Noble Prophet(Sallallahu A'lihi Wassalam) and as he neared the grave, recited two verses of poetry. The blessed hand of the Noble Prophet(Sallallahu A'lihi Wassalam) came out of the grave and Sayyid Aḥmad Rifāī (may Allāh have mercy on him) kissed it.

The *Virtues of Ḥajj*, compiled by this humble servant, contains this story under the chapter of visiting Madīna under story number twelve. It has been discussed in detail on the authority of Allāma Suyūṭī's (may Allāh have mercy on him) book, *Al-Ḥāwī*. Many other stories in the *Virtues of Ḥajj* narrate how people received a reply to their salutations at the blessed grave.

Some of my friends think that my dream is referring to the *Qaṣīda Burdah*, which is why I firstly presented a few verses from the *Qaṣīda* regarding the *Mirāj*.

Others think it is referring to one of the poems of Ḥujjat al-Islām Mawlānā Qāsim Nānawtwī (may Allāh have mercy on him). Hence, I thought it appropriate to relate a few verses from the *Qaṣā'id Qāsmiyya* and conclude the book.

The *qaṣīda* of Mawlānā Jāmī (may Allāh have mercy on him) is in Persian and the principal of our *madrasah* Mawlānā Al-Ḥāj As□adullāh (may Allāh have mercy on him) is proficient in Persian, alongside his interest in poetry. He is also one of the prominent disciples of Shaykh Thānawī (may Allāh have mercy on him), making his love for the Noble Prophet(Sallallahu A'lihi Wassalam) even more intense. For this reason, I requested the respected Mawlānā to translate these verses in the most befitting manner. He accepted the request. After these verses, the translation will be presented, followed by the *Qaṣā'id Qāsmiyyah*.

بگردِ روضہ‌ات گشتیم گستاخ (۱۶) دلم چوں پنجرۂ سُوراخ سُوراخ

زدیم از اشکِ ابرِ چشمِ بے خواب (۱۷) حریمِ آستانِ روضہ‌ات آب

گہے رُفتیم زاں ساحت غبارے (۱۸) گہے چیدیم زو خاشاک و خارے

ازاں نورِ سوادِ دیدہ دادیم (۱۹) وزیں بر ریشِ دل مرہم نہادیم

بسوئے منبرت رہ بر گرفتیم (۲۰) ز چہرہ پایہ‌اش در زر گرفتیم

ز محرابت بسجدہ کام جستیم (۲۱) قدم گاہت بخونِ دیدہ شستیم

بپائے ہر ستوں قد راست کردیم (۲۲) مقامِ راستاں درخواست کردیم

زداغِ آرزو بیت بادلِ خوش (۲۳) زدیم از دل بہر قندیل آتش

کنوں گر تن نہ خاکِ آں حریم است (۲۴) بحمد اللہ کہ جاں آں جا مقیم است

بخود درماندہ ام از نفسِ خود رائے (۲۵) ببیں درماندۂ چندیں بخشائے

اگر نبود چو لطفت دست یارے (۲۶) ز دستِ ما نیاید ہیچ کارے

قضا می افگند از راہ مارا (۲۷) خدا را از خدا درخواہ مارا

کہ بخشد از یقیں اوّل حیاتے (۲۸) دہد آنگہ بکارِ دیں ثباتے

چو ہولِ روزِ رُستا خیز خیزد (۲۹) بآتش آبروئے ما نریزد

کند با ایں ہمہ گمراہیٔ ما (۳۰) ترا اذنِ شفاعت خواہیٔ ما

چو چوگاں سر فگندہ آوری روئے (۳۱) بمیدانِ شفاعت امّتی گوئے

بحسنِ اہتمامت کارِ جامی
(۳۲) طفیلِ دیگراں یابد تمامی

مثنوی مولانا جامی علیہ الرحمۃ

زمہجوری برآمد جانِ عالم ۱ ترحم یا نبی اللہ ترحم

نہ آخر رحمۃٌ للعالمینی ۲ زمحروماں چرا غافل نشینی

زخاک اے لالۂ سیراب برخیز ۳ چو نرگس خواب چند از خواب برخیز

بروں آور سر از بردِ یمانی ۴ کہ روئے تست صبحِ زندگانی

شبِ اندوہِ ما را روز گرداں ۵ ز رویت روزِ ما فیروز گرداں

بہ تن در پوش عنبر بوئے جامہ ۶ بسر بر بند کافوری عمامہ

فرود آویز از سر گیسواں را ۷ فگن سایہ بپا سروِ رواں را

ادیمِ طائفی نعلین پا کن ۸ شراک از رشتۂ جانہائے ما کن

جہانے دیدہ کردہ فرشِ راہ اند ۹ چو فرش اقبال پابوسِ تو خواہند

زحجرہ پائے در صحنِ حرم نہ ۱۰ بفرقِ خاکِ رہ بوساں قدم نہ

بدہ دستی ز پا افتادگاں را ۱۱ بکن دلداریئے دلدادگاں را

اگرچہ غرقِ دریائے گناہیم ۱۲ فتادہ خشک لب بر خاکِ راہیم

تو ابرِ رحمتی آں بہ کہ گاہے ۱۳ کنی بر حالِ لب خشکاں نگاہے

خوشا کز گردِ رہ سویت رسیدیم ۱۴ بدیدہ گرد از کویت کشیدیم

بمسجد سجدۂ شکرانہ کردیم ۱۵ چراغت را ز جاں پروانہ کردیم

Every particle of the universe is bereaved upon your parting. Bestow us with your look of favour, O Messenger of Allah. Be merciful, O Seal of all messengers.

Indeed, you are a mercy to the worlds, so how can you neglect us misfortunate ones who are suffering from ill-fate?

O beautiful flower, grace the world with your vibrant fragrance and awake from your restful sleep to illuminate the hearts of those in need of guidance.

O ye who rests in his grave in Madina. Awake, for the whole Earth has become corrupt.)

Show us your blessed countenance from within your Yemeni shroud; your luminous face is the dawn of all life.

Bring daylight upon our long nights of grief, and make our days blossom with success and prosperity with your beauty.

Adorn your body with your fragrant amber-emanating garments, and crown your head with the turban, fragrant with the scent of camphor.

Let your fragrant locks of hair flow, shedding shade upon your blessed feet (an indication towards the fact that the Noble Prophet(Sallallahu A'lihi Wassalam) did not have a shadow).

Wear the sandals of Ṭā'if as you once did wear and let their laces be made of our deep heartfelt conviction for you.

Each and everything has spread itself out before you, eagerly awaiting to kiss your blessed feet.

Come forth from your blessed chamber into the courtyard of the *ḥaram*. Place your feet on the heads of those who lie in your path, desirous of kissing the dust you tread on.

Take the helpless by the hand and assist them. Console the hearts of your sincere lovers.

Indeed, we are drowning in our ocean of our sins, but we wait on your path for our thirst to be quenched.

Verily, you are the cloud, which rains with mercy and it befits your compassion that you shower the thirsty with your generosity.

(Before proceeding with the translation of the remaining verses, it is important to note that most people are of the opinion that Mawlānā Jāmī (may Allāh have mercy on him) is describing a previous visit. Others are of the opinion that he is imagining a visit in the future. The honourable Shaykhul Ḥadīth is of the latter opinion and thus, this has been borne in mind in the translation.)

How wonderful will it be when we arrive in your presence and apply the dust of your blessed city in our eyes!

(May Allah grant us that day when we shall go to Madinah, and make collyrium out of the dust of the Prophet(Sallallahu A'lihi Wassalam)'s city)

And how beautiful will that time be when after performing two *rak□āt* in gratitude and prostrating thankfully, my grievous soul circles the blazing lamp of your blessed chamber like a butterfly!

Overwhelmed with love and restless for your communion, I shall walk to and fro to your blessed chamber, your burning love tearing my heart into pieces.

How glorious that day will be when the clouds of my sleepless eyes shall rain with tears and I shall sprinkle those tears over the threshold of your Ḥ*aram* and your blessed grave!

At times, I shall gain the honour of sweeping the dust of the *ḥaram* and to remove the dust and litter from your blessed mosque.

Dust maybe harmful for our eyes, we know, yet the dust of your city is a light for our eyes. Although our wounds will be harmed by litter, it is the only cure for the wounds of our distressed hearts.

We would proceed towards your blessed pulpit thereupon rub our faces pale out of longing for you, painting our faces with its dust.

In your exalted *miḥrāb* and where you did perform ṣalāh would we stand in prayer, fulfilling the desires of our hearts and succeeding in all our goals. The place where your blessed feet stood would I bath with tears of blood, shed in yearning for you.

We would stand with humility before every pillar of your mosque, beseeching Allāh to elevate us to the ranks of the righteous.

Out of extreme pleasure, the great desires and yearning in our hearts will brightly light every candle on earth.

I may not be physically present in your sacred *ḥaram*, but all gratitude to Allāh, that my soul is most certainly there.

Perturbed I am over the state of my selfish desires, so assist this helpless one in his despondency and turn towards him your benevolent gaze.

If your loving generosity does not come to our aid, we will remain no more than a paralysed limb, unable to continue our lives.

Our wretchedness is diverting us from the straight path, the way of Allāh. We earnestly plead you to supplicate on our behalf.

Pray that the Almighty makes our lives successful through strong faith and conviction, and that we always remain firm in implementing His divine commands.

And when the Day of Judgement arrives with its horrific terrors, the Owner of the Day of Retribution, the Most Merciful protects us from the Hellfire, saving us from disgrace.

Despite all our sins and wrongdoings, He should grant you permission to intercede on our behalf, for none can intercede except with His permission.

And pray that your head does not lower in shame due to our crimes, but that you arrive saying, "O my Lord, show mercy on my followers."

Through your relentless effort and the intermediary of the chosen bondsmen of Allāh is the needy Jāmī hopeful of salvation.

(I have heard that on the Day of Judgement, Allah will forgive the sinners through the intercession of the righteous.)

All praise is due to Allah. Through the blessing of Haḍrat Shaykh, this defective translation has been completed on the morning of 26 Zil Qadah 1384 AH.

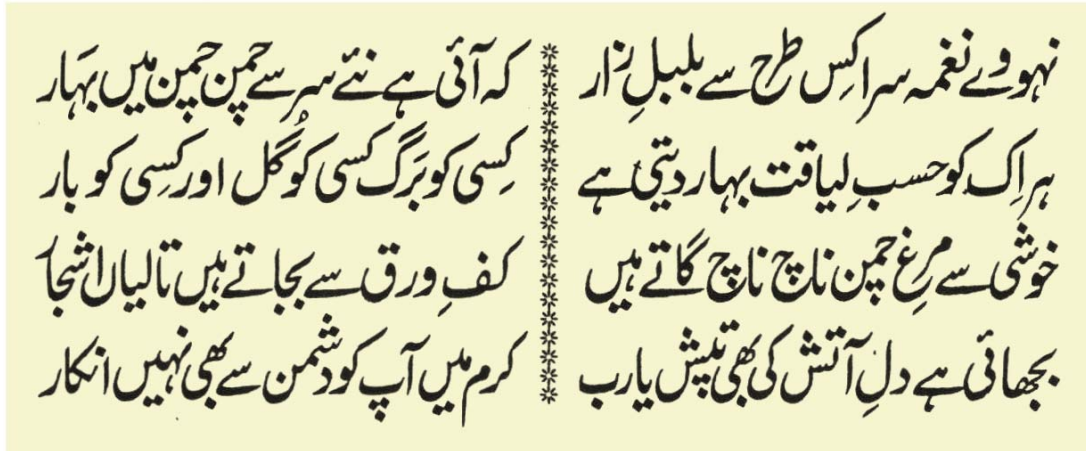
(Haḍrat Mawlānā Asadullāh Sahib)

From the *Qaṣā'id Qāsmiyyah* of Ḥujjat al-Islām Mawlānā Qāsim Nānawtwī (may Allāh have mercy on him) the founder of Darul Uloom Deoband, I present before you a few verses of the famous *Qaṣā'id Bihāriyah*. It consists of over one hundred and fifty verses and to write all of them is difficult. If you wish to read all of them, refer to the original book. I am relating just over sixty couplets, which clearly display Mawlānā Qāsim Nānawtwī's (may Allāh have mercy on him) profound and ecstatic love for the Noble Prophet(Sallallahu A'lihi Wassalam) .

نہ ہووے نغمہ سرا کس طرح سے بلبلِ زار ❋ کہ آئی ہے نئے سر سے چمن چمن میں بہار

ہر اِک کو حسبِ لیاقت بہار دیتی ہے ❋ کِسی کو برگ کسی کو گل اور کِسی کو بار

خوشی سے مرغِ چمن ناچ ناچ گاتے ہیں ❋ کفِ ورق سے بجاتے ہیں تالیاں اشجار

بجھاتی ہے دلِ آتش کی بھی تپش یارب ❋ کرم میں آپ کو دشمن سے بھی نہیں انکار

یہ قدرِ خاک ہے ہیں باغ باغ وہ عاشق
کبھی رہے تھا سدا جن کے دل کے بیچ غبار

یہ سبزہ زار کا رتبہ ہے شجرۂ موسیٰ علیہ السلام
بنا ہے خاص تجلّی کا مطلعِ انوار

اسی لئے چمنستاں میں رنگِ مہندی نے
کیا ظہور ورق ہائے سبزہ میں ناچار

پہنچ سکے شجرِ طور کو کہیں طوبےٰ
مقامِ یار کو کب پہنچے مسکنِ اغیار

زمین و چرخ میں ہو کیوں نہ فرق چرخ و زمیں
یہ سب کا بار اُٹھائے وہ سب کے سر پر بار

کرے ہے ذرّہ کوئے محمّدی سے خجل
فلک کے شمس و قمر کو زمین لیل و نہار

فلک پہ عیسیٰ و ادریس ہیں تو خیر سہی
زمیں پہ جلوہ نما ہیں محمّدِ مختار

فلک پہ سب سہی پر ہے نہ ثانیٔ احمد
زمیں پہ کچھ نہ ہو پر ہے محمّدی سرکار

ثنا کر اس کی فقط قاسم اور سب کو چھوڑ
کہاں کا سبزہ کہاں کا چمن کہاں کی بہار

الٰہی کس سے بیاں ہو سکے ثنا اُس کی
کہ جس پہ ایسا تری ذاتِ خاص کا ہو پیار

جو تو اسے نہ بناتا تو سارے عالم کو
نصیب ہوتی نہ دولت وجود کی زنہار

کہاں وہ رتبہ کہاں عقلِ نارسا اپنی
کہاں وہ نورِ خدا اور کہاں یہ دیدۂ زار

چراغِ عقل ہے گُل اُس کے نور کے آگے
زباں کا مُنہ نہیں جو مدح میں کرے گفتار

جہاں کہ جلتے ہوں پرِ عقلِ کُل کے بھی پھر کیا
لگی ہے جان جو پہنچیں وہاں مرے افکار

مگر کرے مری روح القدس مددگاری
تو اس کی مدح میں مَیں بھی کروں رقم اشعار

جو جبرئیل مدد پر ہو فکر کی میرے
تو آگے بڑھ کے کہوں اے جہان کے سردار

تو فخرِ کون و مکاں زبدۂ زمین و زماں
امیرِ لشکرِ پیغمبراں شہِ ابرار

تو بوئے گُل ہے اگر مثلِ گل ہیں اور نبی
تو نورِ شمس گر اور انبیاء ہیں شمس و نہار

حیاتِ جان ہے تو ہیں اگر وہ جانِ جہاں
تو نورِ دیدہ ہے گر ہیں وہ دیدۂ بیدار

ترے لحاظ سے اتنی تو ہو گئی تخفیف ⁂ بشر گناہ کریں اور ملائک استغفار

یہ ہے اجابتِ حق کو تری دعا کا لحاظ ⁂ قضائے مبرم و مشروط کی سنیں نہ پکار

برا ہوں، بد ہوں، گنہگار ہوں پہ تیرا ہوں ⁂ ترا کہیں ہیں مجھے گو کہ ہوں میں ناہنجار

لگے ہے تیرے سگِ کو کو میرے نام سے عیب ⁂ پہ تیرے نام کا لگنا مجھے ہے عزّ و وقار

تو بہترینِ خلائق، میں بدترینِ جہاں ⁂ تو سرورِ دو جہاں، میں کمینہ خدمتگار

بہت دنوں سے تمنّا ہے کیجے عرضِ حال ⁂ اگر ہو اپنا کسی طرح تیرے در تک بار

مگر جہاں ہو فلک آستاں سے بھی نیچا ⁂ وہاں ہو قاسمِ بے بال و پر کا کیونکہ گزار

دیا ہے حق نے تجھے سب سے مرتبہ عالی ⁂ کیا ہے سارے بڑے چھوٹوں کا تجھے سردار

جو تو ہی ہم کو نہ پوچھے تو کون پوچھے گا ⁂ بنے گا کون ہمارا ترے سوا غمخوار

لیا ہے سگ نمط ابلیس نے مرا پیچھا ⁂ ہوا ہے نفس موا سانپ سا گلے کا ہار

رجاؤ خوف کی موجوں میں ہے امید کی ناؤ ⁂ کہ ہو سگانِ مدینہ میں میرا نام شمار

جیوں تو ساتھ سگانِ حرم کے تیرے پھروں ⁂ مروں تو کھائیں مدینہ کے مجھ کو مور و مار

اڑا کے باد مری مشتِ خاک کو پسِ مرگ ⁂ کرے حضور ﷺ کے روضہ کے آس پاس نثار

ولے یہ رتبہ کہاں مشتِ خاکِ قاسم کا ⁂ کہ جائے کوچۂ اطہر میں تیرے بن کے غبار

غرض نہیں مجھے اس سے بھی کچھ رہی لیکن ⁂ خدا کی اور تری الفت سے میرا سینہ فگار

لگے وہ تیرِ غمِ عشق کا مرے دل میں ⁂ ہزار پارہ ہو دل خونِ دل میں ہو سرشار

لگے وہ آتشِ عشق اپنی جان میں جس کی ⁂ جلا دے چرخِ ستم گر کو ایک ہی جھونکار

تمہارے عشق میں رو رو کے ہوں نحیف اتنا ⁂ کہ آنکھیں چشمۂ آبی سے ہوں درونِ غبار

رہے نہ منصبِ شیخ المشائخی کی طلب ⁂ نہ جی کو بھائے یہ دنیا کا کچھ بناؤ سنگار

ہوا اشارہ میں دو ٹکڑے جوں قمر کا جگر — کوئی اشارہ ہمارے بھی دل کے ہو جا پار
تو تھام اپنے تئیں حد سے پا نہ دَھر باہر — سنبھال اپنے تئیں اور سنبھل کے کر گفتار
ادب کی جا ہے یہ چُپ ہو تُو اور زباں بند کر — وہ جانے چھوڑ اسے پر نہ کر تو کچھ اصرار
بس اب دُرود پڑھ اُس پہ اور اُس کی آل پہ تو — جو خوش ہو تجھ سے وہ اور اُس کی عترتِ اطہار

Why should the nightingale of the garden not sing,
When every garden blossoms with spring?

It gives everything its due share;
To some a leaf, to some a flower and to others it bears fruit.

In happiness do the birds dance and sing.
The trees are applauding with their leaves.

You have put out the blazing heat of the fire, O Lord!
Your benevolence you do not even deny your enemy.

This is nothing, for the true joy is that of the lovers now rejoicing,
Whose hearts were once always filled with the pain of separation!

This is the status of the meadow, the tree of Mūsā ◆,
Where the light of Your splendour shines with brilliance.

Thus, the colour of henna is evident in the garden,
Even though the leaves are green.

Can *Ṭūbā* (tree of Paradise) ever reach the status of the tree of *Ṭūr*?
Can the abode of a stranger ever equal the abode of the beloved?

Why should there not be a difference between the earth and the sky,
When the earth bears the weight of everything and the sky is a weight upon everyone?

Indeed, a mere particle of dust from the path of Muḥammad has belittled
The sun and stars of the sky, putting the night and day to shame.

Indeed, ʻĪsā ◆ and Idrīs ◆ are present in the heavens.
But the majesty of Muḥammad the Chosen One does shine upon the Earth.

The heavens may contain everything, but none can compare to Aḥmad .
The Earth may have nothing, but our Muḥammad is present therein.

O Qāsim, praise him alone and leave the praise of all others.
Why look towards the greenery, the garden and the spring?

O Lord, Who can possibly praise him adequately,
He who is showered with your special affection?

Had you not created him,
Never would this universe have been brought into existence.

How can our limited minds possibly comprehend his status?
How is it possible for our eyes to truly perceive the light from Allāh?

The light of our intellect is extinguished before the light of his splendour.
Our tongues are unable to duly express words in his praise.

If even the wings of Jibrīl ◆ begin to burn at such heights,
How possibly can my thoughts reach such loftiness?

But if the Holy Spirit ◆ assists me,
I shall also pen down a few couplets in his praise.

If Jibrīl ◆ comes to my aid, I shall step forward,
Saying "O Leader of the Universe!"
You are the Pride of everything, the Essence of this world and for all time,
Leader of the Caravan of Messengers, King of the Righteous.

You are the scent of the flower, if all other Prophet(Sallallahu A'lihi Wassalam)s are likened to flowers.
If they are compared to the sun, indeed you are then the very light of the sun.

The very spirit of life you are, if they are the life of all the creation.
Indeed, you are the pupil if they are likened to the eye.

Through your blessing was the universe created.
Wrong we are not in calling you the beginning of all life.

Everything was granted life from non-existence due to you.
Indeed your rank and spiritual progress were unparalleled.

All perfection has been placed in your being.

Your noble qualities are but a few in others.

No Prophet(Sallallahu A'lihi Wassalam) has ever reached your status.
Even the great Prophet(Sallallahu A'lihi Wassalam)s who worked miracles were unable to achieve your rank.

O Prophet(Sallallahu A'lihi Wassalam) of Allāh, all the Prophet(Sallallahu A'lihi Wassalam)s take pride in calling themselves your follower.

The Hand of the Lord would not have touched the form of Adam
If your coming was not destined at the end.

Sayyidunā Mūsā requested the vision of Allāh
But Allāh Himself called you to His presence.

Can the pinnacle of *Ṭūr* possibly compare with the heights of your Nightly Ascension?
Has the Earth ever been comparable with the heavens?

How can the beauty of Yūsuf ◆ reach your beauty?
Zulaykhā was entranced by his beauty whilst Allāh Himself called you to His presence.

Your true beauty was concealed in your human form.
Allāh alone knows your reality.

No angel or Prophet(Sallallahu A'lihi Wassalam) could possibly infringe your seclusion with Allāh, nor would Allāh allow it. Indeed, you are his beloved and others are outsiders.

The moon never attained your beauty even for one night,
Even though it makes it appearance on countless occasions.

But how can I ever deserve this good fortune,
For I am sinful as much as you are most perfect.

But even my sins though they may be great in number,
Cannot reach the number of your perfect qualities, O Leader of Both Worlds, King of the Righteous.

It is not inconceivable that due to your proximity to Allāh,
The sins of your followers will be counted as virtues on the Day of Judgement.

The wrongdoings of your followers will be such
That forgiveness unlimited shall rain upon even the smallest of sins.

Relying upon you do I tread the path of obedience,
For the sins of Qāsim are most heinous, and he is surely one of evil ways.

If sins are apprehensive of the wrath of the Almighty,
Then upon your intercession are the lovers hopeful of pardon.

I have committed sins greater than mountains,
But I have heard you will intercede for the sinners.
So greatly esteemed you are by the Almighty,
That whilst mankind commit sins, the angels seek forgiveness on their behalf.

Allāh holds your supplication in such esteem,

That for your prayers does He change the affairs decreed by fate.

Sinful and bad though I am, I am still yours.
Yes, I am insignificant, but despite this, I am still your servant.

Indeed it is an insult that my name be attached to the dogs of your city,
But honour for me lies in my being attributed to your noble being.

You are the best of all the creation, and indeed I am the worst.
Whilst you are the leader of both worlds, I am nothing but a worthless servant.

For many days have I yearned to express my feelings to you,
If I could possibly find a way to your blessed presence.

But where the sky is even lower than the doorstep
How can the destitute Qāsim even pass by there?

Allāh has bestowed you with the most exalted status.
Leader of all has He crowned you.

Who is there to care for us if even you do not give us your attention?
Who else can we turn to, to listen to our grief?

The dog of Satan pursues me,
My lowly desires hang around my neck like a snake.

Amidst the waves of hope and fear do I cling to the ship of hope,
That I also be considered amongst the dogs of Madīna.

I pray my life passes with the dogs of Madīna,
And that the insects of your blessed city decompose my body after I die.

May the wind blow my ashes after I die,
And scatter them around the Blessed Grave of the Prophet(Sallallahu A'lihi Wassalam) .

But how can even the remains of Qāsim attain this rank,
That they reach your holy city even in the form of dust?

No hope does there remain for this either,
I solely desire that my heart burns with the love of Allāh and in your love.

May the arrow of your love pierce my heart,
Shedding it into countless pieces, filling my blood with the intoxication of your desire.

May such a burning fire of your love strike my soul,
That were its one spark to touch the sky, it would turn it to ashes.

May I cry profusely in yearning for you, making me weak.
Let my eyes shed fountains of tears until my eyes remain no more.

Let not the desire of being the greatest of all shaykhs remain,
Nor should my heart long for the adornment of this life.

The moon was split into two by the gesture of your finger.
May my heart also be cleft asunder in such a way.

Stay within your bounds and compose yourself.
Control yourself and think carefully before you speak.

This is the place where utmost respect is to be upheld, so remain quiet. Leave it to him and don’t persist in your request.

Leave everything else and just conferṣalātupon him and his family,
Pleasing him thereby and his pure household.

My Lord, confer upon him and all his family
Blessings that cannot be counted.

As mentioned in the beginning, I began writing this book on 25th Ramaḍān. Due to my commitments during the holy month, I was unable to pen down more than the first few lines. Even after this, I had very little time to write due to the great number of guests and the commitments of the new madrasah term. Despite this, the work carried on slowly.

When the leader of the *tablīghī jamā at* Al-Ḥāj Mawlānā Muḥammad Yūsuf Kandahlawī (may Allāh have mercy on him) passed away last Friday, it crossed my mind that if this humble servant was also to pass away suddenly, the few pages I have written until now will remain unfinished and go to waste. Thus, I have decided to suffice upon whatever little I have written and I finish this book on the morning of Friday 6th Zil Ḥijjah 1384 AH. May Allāh forgive any shortcomings therein through His infinite grace and through the intermediary of His Prophet(Sallallahu A’lihi Wassalam) .

Muḥammad Zakariyyā Kandhalawī
Madrasah Mazāhire Ulūm